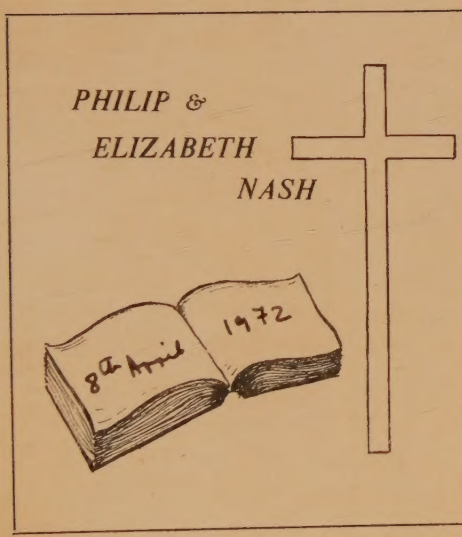
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EDITED BY WALTER LOCK D.D.
IRELAND PROFESSOR OF THE EXEGESIS
OF HOLY SCRIPTURE

ST MATTHEW

ST MATTHEW

WITH INTRODUCTION AND NOTES

BY

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TO

MY FATHER

PREFATORY NOTE BY THE GENERAL EDITOR

THE primary object of these Commentaries is to be exegetical, to interpret the meaning of each book of the Bible in the light of modern knowledge to English readers. The Editors will not deal, except subordinately, with questions of textual criticism or philology; but taking the English text in the Revised Version as their basis, they will aim at combining a hearty acceptance of critical principles with loyalty to the Catholic Faith.

The series will be less elementary than the Cambridge Bible for Schools, less critical than the International Critical Commentary, less didactic than the Expositor's Bible; and it is hoped that it may be of use both to theological students and to the clergy, as well as to the growing number of educated laymen and laywomen who wish to read the Bible intelligently and reverently.

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WALTER LOCK

PREFACE

THE ultimate object of a commentator is to make the words of the book, which he takes in hand, a living message to his own generation. The direct application of its teaching to present day needs is indeed the preacher's task rather than that of the commentator. It is for the latter to prepare the ground for such an application, and that mainly by giving the book its setting in the time at which and for which it was written. As it concerns the first Gospel, there are two stages in this task both of which demand continual attention. The first Gospel is pre-eminently a record of our Lord's teaching, and that teaching, whether given in terse phrase or continuous discourse, emerges both in form and contents from his own immediate surroundings. The words of Jesus are indeed for all time, yet only as they are read against a background of contemporary life and thought can they yield their equivalent for a later day. If there are no sayings which have a more abiding and a more universal value, there are none which, for their fuller understanding, so much require to be studied in their context of time and circumstance. To provide such a historic background, Galilaean and Jewish, to our Lord's teaching has been the present writer's first aim.

But a second and more difficult part of his task arises from the fact that, before it took final shape in the written record of the first Gospel, the teaching of Jesus had already passed through a process of transmission and modification. The material received by the Evangelist and incorporated in his Gospel had itself a history behind it and was marked by the stamp which a whole generation had impressed upon it; further he has himself reshaped and reconstructed that material with a view to his own particular purpose. He has, it would seem, his own prepossessions, the outcome of his character and circumstances, which have led him to lay special emphasis on certain elements in our Lord's teaching rather than on others. Hence arises the special character of the Gospel, as no mere chronicle

or biography, but an interpretation of our Lord's Person and life for the needs of a particular generation. It has thus been necessary throughout the present work to take constant note, as far as may be, of the kind and degree of modification which the material worked up into the Gospel has received, and of the significance which the life and teaching of Jesus had for the writer himself and for those who were living a whole generation later than the time of our Lord's earthly ministry.

These two requirements then, of providing a historic background for our Lord's own life and of marking the conditions under which the first Gospel took literary shape, have been kept constantly in view; only as they are adequately met can the commentary claim to have achieved its object of serving as prolegomena to a right understanding of St Matthew. No need is indeed more urgent at the present day than that of translating into terms of modern life the Synoptic record of our Lord's teaching. In the work of spiritual reconstruction which now faces the Church an essential preliminary is a fresh and assiduous study of the words and life of Christ, and the resolve, under the guidance of the Holy Spirit, to ascertain their bearing upon the circumstances of our time. It is the firm conviction of the writer that the teaching of Jesus, as concentrated in the simple yet profound language of the Sermon on the Mount, has an application not only to the individual soul but to social and national life, and that only as the nations are 'discipled' to Jesus by a willing acceptance of the Christian law enshrined in the Gospel record can the long-drawn hope of humanity be brought to fruition. If the present work serves in any degree to prepare the ground for such an understanding and application, the labour spent upon it will not have proved in vain.

The writer desires to express his acknowledgements to the General Editor for many valuable suggestions made in the course of reading through both manuscript and proof, and to the Rev. W. S. Dixon, late Fellow of St Augustine's College, Canterbury, for the preparation of the index.

Advent 1916.

CONTENTS

PAGES

INTRODUCTION

I. Date, authorship and destination of the Gospel . ix
II. Presentation of Jesus in the Gospel xi
III. The kingdom of heaven in the Gospel . . . xii
IV. Composition of the Gospel xix
V. Use of Old Testament in the Gospel xxxi
VI. Apocalyptic literature in its bearing on the Gospel . xxxiv
VII. Our Lord's authority and Jewish institutions in the Gospel xxxvi
VIII. Political, religious and social conditions of Palestine presupposed in the Gospel xxxviii

TEXT AND NOTES

NOTES INTRODUCTORY TO CHAPTERS

I, II GENEALOGY, BIRTH AND INFANCY OF JESUS

(*a*) structure, (*b*) sources, (*c*) purpose of the narrative, (*d*) the Virgin birth, (*e*) Person and mission of Jesus 1

III 1—12 MINISTRY OF JOHN THE BAPTIST

(*a*) the baptism of John, (*b*) his preaching of Messiah, (*c*) his style, (*d*) analysis of the section . . 11

IV 1—11 THE TEMPTATION

(*a*) its general character, (*b*) its particular applications, (*c*) its circumstances, (*d*) order of the three temptations 18

V—VII THE SERMON ON THE MOUNT

(i) its theme, (ii) conditions of its application, (iii) literary form and setting, (iv) circumstances of the delivery, (v) analysis, (vi) integrity of the Sermon, (vii) the Sermon in the early Church 28

VIII, IX ACTS OF POWER

(i) Matthew and miracles, (ii) authority in action . 70

PAGES

XI, XII Rejection of Messiah 109

XII 1—14 Our Lord and the Sabbath . . 119

XIII 1—52 Teaching by parables

(i) grouping and subjects, (ii) appropriateness of method, (iii) purpose (*a*) for the multitude, (*b*) for the disciples, (iv) parables and the Church . . . 132

XV 1—20 Our Lord and the tradition of the Elders 155

XVII 1—8 The Transfiguration 171

XVIII 1—35 Mutual relations between Christians 179

XX 1—16 Parable of the labourers in the vineyard 192

XXI—XXV Character and structure of the section 198

XXI 1—11 Messiah's entry into David's capital . 199

XXIV, XXV Teaching to the disciples on the last things 226

XXVI, XXVII The Passion

(i) character of the narrative, (ii) Matthew and the Passion, (iii) day of the Crucifixion . . . 243

XXVIII Matthew and the Resurrection . . 279

Additional Notes

The law of divorce: see note on xix 9, pp. 187 f. . . 47
The Lord's prayer 58
The test of the true prophet 68
The healing of the Gadarene demoniacs 80
Our Lord's teaching about fasting: see note on vi 16—18, pp. 59 f. 88
The children of wisdom 113
The origin and treatment of evil, xiii 27—29 . . . 142
The feeding of the Five Thousand 150
Our Lord's promise to Peter, xvi 17—19 167
The payment of the Didrachma, xvii 24—27 . . . 177
Our Lord's teaching about wealth 191
Our Lord's answer to the Pharisees' question, xxii 21 . 213
Our Lord and the resurrection 215
Institution of the Eucharist 250
The threefold Name, xxviii 19 285

Index 289

INTRODUCTION

I. *Date, authorship and destination of the Gospel*

Palestinian origin

The author of the Gospel was a Jew, steeped in the traditions of Palestinian Judaism. Whether living in Palestine or not at the time of the composition of the Gospel, he was closely acquainted with the topography of Palestine and in touch with its social and religious life. His outlook is not that of a Jew of the Dispersion or of a Gentile Christian. His Christianity is wholly of the Judaistic type and of the Judaistic type which was characteristic of the narrow Palestinian field rather than of the wider world without.

He writes under the shadow of the fall of Jerusalem, probably in the years immediately following rather than in those preceding it. He had, we may well believe, watched the long drawn agony of the Jewish war of A.D. 66—70: the outbreak of the rebellion in the procuratorship of Florus, the defeat of Cestius Gallus in the first attempt to suppress it, the reduction of Galilee by Vespasian in 67, the displacement of the moderate party by the Zealots, the civil anarchy of Jerusalem, in which the civil population was made the prey of one or other of the rival leaders John of Gischala and Simon Bar Giora, and the final attack and capture of the City and Temple by the Romans under Titus; looking back on this catastrophe, the author writes primarily for readers who were Jews and Jews of Palestine and who saw in the destruction of the Holy City the destruction of Israel as a nation.

But the Jews whom he addresses were sharply divided into two sections.

addressed to (1) Judaeo-Christians

He writes on the one hand for the Judaeo-Christian community living probably outside Jerusalem under a distinct system of Church order and discipline, independent of that of their non-Christian countrymen, though modelled on that of the synagogue. This was the ecclesia of Messiah, the Israel of God, distinguished from the main body of the nation by their recognition of Jesus as Messiah, and called to the special mission of themselves waiting for and of preparing others for the coming of Messiah in glory and the establishment of his kingdom. The Gospel is also addressed to the main body of the nation—to the Jews who rejected the Messiahship of Jesus, but looked for divine intervention in outward manifestation on behalf of the people of God in face of the catastrophe which had overwhelmed it.

For the Christians the Gospel is written to confirm their belief in Jesus as the national Messiah: and to assure them that the loss of the city and the

woes of Israel were the birth pangs of a new order, for the establishment of which Jesus as he had promised was about to come in kingly glory. Further the Christians needed on the one hand a rule of life for their community higher than though yet fulfilling the Mosaic code, and on the other guidance in their missionary task in view of the problems and sufferings which it would bring: and Jesus is presented as Teacher and Lawgiver providing principles for the guidance of the individual and of the Christian society.

(2) non-Christian Jews

For the non-Christian Jews the Gospel is in large part a polemic. It meets and refutes the calumnies in which the enemies of the Christians cast reproach upon the name and character of Jesus. It is also an apologetic, inviting them by a constant appeal to scriptural grounds which they accepted to recognise in Jesus the Messiah of prophecy. Finally it is a warning of the results of his rejection. The privileged nation would itself be rejected of God and not least the religious leaders, who by their rejection of Jesus had shut both themselves and others out from the kingdom: while Gentiles who believed would gain admission to the privileges of the new Israel side by side with the Christian Jews.

The Gospel is thus, it would seem, written primarily to meet the needs of the Jews of Palestine, Christian and non-Christian, not long after the fall of the Holy City: and its special characteristics take their particular form from the situation in view of which the author undertakes his task.

Circumstances of Christian and non-Christian Jews

The position of the Judaeo-Christian community was as follows. They had retired from Jerusalem before the crisis of the siege was reached and were regarded by their countrymen both on religious and political grounds as renegades from the national cause. Hence they were exposed to intense hostility, often issuing in active persecution, on the part of their Jewish countrymen. Such being their outward circumstances, their religious outlook was in the main one of intense expectation. They were steeped in the Apocalyptic literature which had fed the national hopes for two hundred years and they watched eagerly for the signs by which as they had learned from Prophet, Apocalyptist and from Jesus himself, whom they identified with the expected Deliverer, they might recognise the Parousia of Messiah. At the same time they still held fast by the divine origin and sanction of the Mosaic law, which they regarded as fulfilled rather than abrogated by the commandments of Jesus.

The position of the non-Christian Jews was in many respects identical with theirs. They too had felt the full weight of the Roman invasion: and in view of the loss of City and Temple they clung on the one hand to the Law and on the other to the hope of the coming of Messiah. The Temple had ceased to be the refuge of the national confidence: but in loyalty to the Law they trusted that their own safety and triumph would be assured when Messiah appeared. Only they rejected the Messiahship of Jesus and looked for the coming of one who would overthrow the Gentile oppressors of Israel and establish the national independence and predominance.

II. *Presentation of Jesus in the Gospel*

Written for Jews, Christian and non-Christian, it is as the Messiah of Jewish expectation that the Gospel portrays our Lord. In Jesus of Nazareth three lines of Messianic anticipation are shewn to meet and blend.

Jesus is (*a*) the ideal king: it is the title Son of David, which serves to emphasise this aspect of our Lord's Person. This conception has its origin far back in the Old Testament. Based upon the original promise to David, 2 Sam vii 12 ff., it was given prominence in Psalms (cf. lxxxix 19 ff.) and prophecy (cf. Is ix 6 f., xi 1 f.): but the title had received special emphasis and a more exact definition in the Psalms of Solomon, a series of patriotic hymns written between 63 B.C. and 40 and reflecting the national outlook after the capture of Jerusalem by Pompey. It is here that the title Messiah is first used of the expected Deliverer of Israel. He is to be Son of David divinely chosen and raised up, yet of human origin and ruling on earth as God's vicegerent: and his mission is to destroy the Gentile oppressors of his people and the sinners amongst his countrymen, to establish his throne in Jerusalem where with the faithful Israelites around him he will rule the Gentile nations.

This title and the ideas associated with it had seized upon the popular imagination largely to the exclusion of other lines of Messianic expectation. It was the title in general use amongst the multitudes, cf. ix 27, xii 23, xxi 9, 15: the Davidic origin of the Messiah was accepted by the learned, cf. ii 4—6, xxii 42: and any formal presentation of the claims of Jesus to Messiahship must vindicate his claim to this title. Hence the emphasis laid upon it in the opening genealogy, cf. i 1, 6, 17, 20, and the claim to royalty asserted later in sincerity (cf. xxi 4 f.) or in mockery (xxvii 29, 37, 42).

This condition of Messiahship looks mainly *to the past* and concerns the earthly origin of the Christ: he is 'of the seed of David according to the flesh,' cf. Rom i 3, 2 Tim ii 8. His claim to royalty is derived from his Davidic ancestry. The title 'Son of David' and the claims associated with it are not adopted or dwelt upon by our Lord—rather he deprecated them (cf. xxii 43 f., St John vi 15) as tending to overshadow deeper and higher conceptions of Messianic kingship.

(*b*) the Coming Judge: this is the Messianic rôle which the title Son of Man serves to emphasise. It points mainly *to the future*—to the day when 'one like unto a son of man,' Dan vii 13, will appear on the clouds of heaven and assume a universal sovereignty.

This was our Lord's self-chosen title, as serving best to sum up his character and mission. He found it in use with a history behind it and a definite significance attached to it. It belonged to Apocalyptic literature originating with the phrase of Dan vii 13 in which it represents Israel as a nation, and later acquiring a distinctively individual significance. As such it represented a human yet superhuman figure of heavenly origin who was to appear at the last day and assume the offices of judgment and government.

It is this conception of Messiah on which the Gospel lays most stress. The Son of Man is to come on the clouds of heaven (xxvi 64) to execute judgment (xvi 27). The Parousia is to be preceded and accompanied by signs (xxiv 27, 29 ff.) to take place within that generation (x 23, xvi 28) and to be followed by the Messianic reign (xix 28). But while our Lord identified himself with this figure of current expectation, he corrected its onesided character by placing another figure alongside of and in close conjunction with it. The title Son of Man in contemporary thought was exclusively bound up with future glory and triumph to the exclusion of the price of achieving that triumph. Hence alongside the figure of the Coming Judge is

(*c*) that of the suffering servant: it is still under the title Son of Man that this aspect of Messiahship is presented: but it is an aspect drawn not from Apocalyptic but from earlier literature—prophecy, cf. Is. lii 13—liii, and Psalm, cf. xxii, lxix. It chiefly is concerned with *the present* and the preliminary condition which must be fulfilled both by Messiah and his followers, if his kingdom is to come and they to share in it. Our Lord himself again and again speaks of suffering as the lot of the Son of Man, xvii 12, 22 f., xx 18, xxvi 2, 24, 45. He contrasts the popular conception of Messiah's mission with the true, xx 28. The connection of suffering with the career of the Son of Man, though ignored and misunderstood by our Lord's contemporaries, including the Twelve (cf. xvi 22), was later recognised as of supreme importance. Hence it is that Matthew following Mark describes the incidents of the Passion Week at a length out of all proportion to the remainder of the ministry: while by frequent Old Testament reference, direct or indirect, Matthew points out the divine necessity by which it was needful that the 'Christ should suffer and' so 'enter into his glory,' cf. viii 17, xxvi 54, 56, xxvii 9—10, 34, 43.

In yet another direction does our Lord tend to correct unworthy and limited conceptions of Messiahship, viz. by laying stress on his unique relationship to the Father. Here we reach a Messianic conception which concerns neither past, present nor future but implies a *timeless relationship*. The truth of his eternal Sonship could only gradually be revealed, as men could receive it. It gains most explicit emphasis in the fourth Gospel, cf. Jn viii 42, 58: but it also finds expression in the Synoptic writers. It is attested from without by divine authority, Matth iii 17, xvii 5: its acknowledgement by Peter, xvi 16, marks a turning point in the ministry. It is taught directly by our Lord, xi 27. The title, too, Son of God, had a history behind it, but needed to be recast in terms of our Lord's life and character.

III. *The kingdom of heaven in the Gospel*

The phrase

The phrase almost exclusively used in Matthew for the expected new order is 'the kingdom of the heavens' (*βασιλεία τῶν οὐρανῶν*). The term never occurs in Mark or Luke, whereas Matthew has it thirty-two times and in five passages in which he is borrowing from Mark (viz. iv 17,

xiii 11, 31, xix 14, 23) substitutes this phrase for Mark's 'kingdom of God' (*βασιλεία τοῦ θεοῦ*). The latter phrase occurs only four times in Matthew (xii 28, xix 24, xxi 31, 43) and the context, except in the second case, where the reading is doubtful, would suggest a special reason for Matthew's preference of the alternative phrase. Probably the phrase 'kingdom of the heavens' merely represents the Greek equivalent of the Aramaic or late Hebrew term, in which Heavens replaces the Name of God. Yet as used by Matthew, it carries with it associations of an order of things belonging not to the present but to the future and established not by human agency but by divine intervention.

The eschatological bearing

The kingdom of heaven in St Matthew was that 'to be inaugurated when the Son of Man came upon the clouds of heaven.' The fact can be put most tersely by a reference to the two particles 'then' (*τότε*) and 'behold' (*ἰδού*), both of them specially characteristic of Matthew. The former (*τότε*) occurs in Matthew 91 times, in Mark 6 times; the latter (*ἰδού*) in Matthew 62 times, in Mark 8 times. The two particles stand in their combination for a particular outlook: as such they stand in contrast with the 'therefore' (*οὖν*) of the fourth Gospel: for just as the latter is the particle of underlying consequence, so the former are representative of outward sequence and visible effect. For indeed the Gospel is written in view of a great transformation scene to be presented, and that soon, by direct divine intervention. Behold! Then! so we wait for the raising of the curtain on the climax of the great world drama, to which the episodes of the Gospel itself are but the prelude.

Our Lord's teaching not exclusively eschatological

The eschatological tone, as will be seen, pervades the whole Gospel and is indeed its distinguishing feature: yet it would be wrong to infer from this fact that our Lord's teaching was exclusively occupied with the kingdom of heaven under this aspect. On Matthew's own shewing our Lord was far from being merely an other-world visionary with no eye for recognising the existing order. Indeed he strongly deprecates both for himself and for his disciples the more crude and materialistic forms in which this view of the kingdom was popularly held (cf. iv 1—10, xxiv 3 ff.). In certain passages he speaks of the kingdom as already present (cf. xi 12, xii 28) and immanent (v 3, 10). A few parables are retained which treat of the kingdom in a non-eschatological sense. Moreover, our Lord is represented as dealing directly and effectively with questions affecting man's conduct in the varied departments of everyday life. Social institutions, marriage (xix 3 ff.), the duties of home (xv 4—6), responsibility for property (xix 21 f.) are recognised. He adopts a definite attitude to the governing powers ecclesiastical (xvii 24—27) and civil (xxii 15—22). He lays down his attitude to the law and traditions (v 17 ff.). He regulates religious observances (vi 1—18). He counsels concerning the daily details of life (vi 19—34). He legislates for Church order and discipline (xvi 18 f., xviii 15—18). He gives directions for the prosecution both of a more restricted (x 5—23) and a more extended missionary campaign (xxiv 14, xxviii 19 f.)

Matthew's special emphasis on other-worldly view of the kingdom

Matthew then is far from excluding elements of our Lord's teaching, in which provision is made for life and its claims under the present conditions of the world. Yet undoubtedly his tendency is to thrust this element into the background and to lay the utmost stress on the other-worldly view of the kingdom in its extreme Jewish and eschatological form. His bias in this direction may easily be discovered if Matthew be compared in this connection with earlier Synoptic documents. It can thus be shewn that Matthew (*a*) omits teaching which illustrates the quality of slow and secret development: e.g. from Mark he omits the parable of the seed growing secretly (iv 26—29) and perhaps from Q (Lk xvii 20 f.) the saying of the kingdom 'within'; (*b*) embellishes earlier passages with special features borrowed from eschatological phraseology, cf. Mk viii 38, ix 1 with Matth xvi 27 f. and the substitution of 'the Son of Man coming in his kingdom' for 'the kingdom of God come with power': cf. also Mk xiii 25—27 with Matth xxiv 29—31 and the introduction into the latter of special details derived from current apocalyptic imagery; (*c*) inserts passages which tell in that direction. An illustration is afforded by ch. xxiv in which, while based directly on Mk xiii, Matthew inserts two passages (26—28, 37—39) of a strongly eschatological tone and borrowed from elsewhere. So too he inserts the parable of the tares (xiii 24—30, 36—43) and of the drag-net (47—50) and of the great tribunal (xxv 31—46); (*d*) makes frequent and special use of phrases of pronouncedly eschatological associations: such as the kingdom of the heavens, the weeping and gnashing of teeth (Matth 6, Lk 1), the consummation of the age (Matth 5, not elsewhere in Gospels), the coming (Parousia) (Matth 4, not elsewhere in Gospels).

It may indeed be claimed that Matthew represents the limit in one direction of the tendency towards apocalyptic thought prevalent in his time. From Q to Mark, from Mark to Matthew, that tendency developes in the direction of a sharply defined Jewish imagery. On this side the kingdom is more and more definitely associated with outward event and catastrophe. On the other hand St Paul accepting the eschatological idea in its crude and primitive form (as in 1, 2 Thess) gradually modifies it along more spiritual lines: for him the Parousia comes to be more and more identified with the rising of Christians through the Spirit to be one with Christ: in St John again it is the coming of the Spirit of Christ to dwell with men: yet even along this line of development the thought of a final coming in outward manifestation is never entirely lost sight of.

The kingdom as imminent

We may now pass on to illustrate Matthew's treatment of our Lord's teaching of the kingdom in this its prevailing sense. It is a kingdom to be established in the future. As such it is proclaimed both by the Baptist (iii 2) and by Jesus (iv 17) from the first. As such it is to be the object of the disciples' prayer (vi 10): as such there are preliminary conditions of admission to be complied with, cf. v 20, vii 21, xviii 3. The door was not yet open (vii 7), the prize not yet won (*ibid.*). The coming of the kingdom thus lay in the future, but the coming would not

be long delayed. The disciples' immediate task should not be fulfilled (x 23), that generation should not have passed away (xvi 28, xxiv 34) till the Son of Man should have come. Cf. xxvi 64.

These passages further serve to shew the connection of the expected kingdom with Jesus himself. He would inaugurate it at his second coming. It is indeed in view of the Parousia and the kingdom which it ushered in that his self-chosen title is that of Son of Man, a title already associated in apocalyptic thought and literature with the glorious inauguration of the Messianic reign. The kingdom had not come with Jesus in the days of his humiliation. His ministry on earth, culminating in his death, was the final stage in the preparation for its establishment. With his return in power and majesty to judge and to reign, the coming age would be ushered in. But that consummation was not yet. The Son of Man must first suffer many things (cf. xvii 12, 23, xx 18, xxvi 2, 24, 45). Jesus must die and be raised up ere as Son of Man he could return on the clouds of heaven. The coming would be followed by the Judgment (vii 21—23, xvi 27) and the Judgment by the reign, in which he would be associated with the Twelve (xix 28).

Its coming connected with the Parousia of Jesus

The coming of the kingdom then, according to the view presented in the first Gospel, was coincident with the Parousia of the Son of Man. The signs of that Parousia would be clear to those who had eyes to see. First the great tribulation, of which the fall of Jerusalem and the desecration of the Temple should be the central incidents (xxiv 4—28): then should follow the shaking of the powers of the heavens (xxiv 29), the phenomena which the prophet Joel had depicted as preceding the Day of the Lord (Joel ii 30 f.): and then (τότε) after the tribulation, after the shaking of the heavens, 'shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other,' xxiv 30 f.

Signs of the Parousia

This was the Day of the Lord: and it should come ere that generation had passed away (xxiv 34), though the exact day or hour none knew, 'not even the angels of heaven, neither the Son, but the Father only' (xxiv 36). Meanwhile the disciples, gathered into Messiah's ecclesia, were to watch and wait for his coming. They were to observe the Mosaic law, stripped of its Pharisaic accretions (v 17—20) and re-interpreted by him: and they had a definite mission to fulfil to those without. First confined to the lost sheep of the house of Israel (x 6, 23) it received later a vast extension. 'This Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come,' xxiv 24.

The ecclesia of Messiah preparatory to the kingdom

Thus the Messianic order would be established. The miracles afforded a foretaste of its nature: for in the kingdom of Messiah the divine power would

be freely available for man for the perfecting of the world and the abolition of every curse, pain, disease and death. Its citizens, already children of the coming age, would then find free and fitting scope for obedience to the law of sonship (cf. v 45, 48), the following of which in this present age had brought hatred and persecution upon them. As to the sphere of the Messianic reign there is nothing that would lead us to regard it as super-earthly or celestial. The earth, transformed into the inheritance of the meek, would be its scene. Nor would it be an universal empire, in the subjects of which the chosen people would be merged and lost, but rather a purified and enlarged Israel. Its citizens would be members of the twelve tribes (xix 28). Many indeed who were now sons and heirs by birthright of the kingdom would be cast out: and many aliens by race should 'come from the East and the West and sit down with Abraham, Isaac and Jacob in the kingdom,' viii 11 f. Yet purified and enlarged as it would be, the kingdom of Messiah was still to be the kingdom of the Israel of God.

Character and sphere of the Messianic reign

So far we have dealt with our Lord's more direct teaching of the kingdom in Matthew and we have seen how, using in the main current apocalyptic language and imagery, he consistently projects it into the future and associates it with his own Parousia. It remains to consider the parables as the most characteristic setting forth of the nature of the kingdom, and to ascertain what special aspect or aspects of the kingdom are brought into prominence by the selection and arrangement of the parables in the first Gospel. The first group of parables, that of the seven parables of ch. xiii, is far from emphasising an exclusively eschatological view of the kingdom. In particular the parables of the mustard seed and of the leaven (31—33) represent the kingdom as a process of growth outward and inward. Those of the hidden treasure and the pearl (44—46) point to the prolonged search and effort demanded ere the reward be reached. That of the tares and wheat (24—30) illustrates the prolonged intermixture of good and evil in the world, before the final separation takes place. Yet even so the group as a whole seems so arranged as to fix the attention mainly on the end, the consummation to be eventually reached by an act of divine judgment. The explanation of the parable of the tares and wheat (37—43) lays main stress on the final judgment and separation—and this again is the point of the concluding parable, that of the drag-net (47—50), in which the whole group reaches its climax. If however the earlier group of parables has thus at least a strongly marked eschatological colouring, this is more directly and exclusively the case with the later group, all recorded as spoken within the last week of our Lord's life. Occurring as they do in a long passage (xxi—xxv) taken up with actions and teaching in view of Messiah's Parousia, they deal with the conditions of exclusion from and admission to the coming kingdom. The group of three parables addressed to the chief priests and Pharisees (the two sons xxi 28—32, the wicked husbandmen xxi 33—44, the marriage feast xxii 1—14) are all parables of denunciation against those who though its rightful heirs would by their conduct shut themselves out from the kingdom. The second

The parables of the kingdom

group of three addressed to the disciples (the faithful and wise servant xxiv 45—51, the ten virgins xxv 1—13, the talents xxv 14—30) inculcate the need of preparation for the Lord's return by watchful care and the diligent use of opportunities. Finally there is the culmination of the group in the great parable of judgment xxv 31—46 in which the Gentile nations are arraigned before the throne of the Son of Man and the verdict is given as mercy has been shewn or withheld. Apart from these two groups of parables, there remain only two in the Gospel, that of the unmerciful servant xviii 23—35 and that of the labourers in the vineyard xx 1—16, both of which issue in the apportionment of punishment or reward and so again point to that Day of the Lord when the judgment would take place and the kingdom appear.

Summary of the teaching

It would seem then that the kingdom which is the main subject of our Lord's teaching throughout the first Gospel is spoken of as a phenomenon to be manifested in the future and of heavenly origin. It was at hand: it would appear in the lifetime of many of the disciples: events in nature and human history would augur its approach. It would be ushered in by the triumphant return of the Son of Man. Jesus himself the Son of Man must suffer and die, but would rise again and would return in glory to judge all men and to set up his reign on earth. The twelve Apostles would be the assessors of his throne and the twelve tribes of Israel, purged of unworthy elements and enlarged by the admission of believing Gentiles, would be his subjects. Meanwhile the conditions of admission to the kingdom are clearly taught: they lie wholly in the region of character, the character of those who lived in conscious sonship to the Father and while limited by the conditions of this age yet proved themselves by their conduct children of the coming age. The disciples, gathered into the ecclesia of Messiah, must prepare for the kingdom, themselves by striving towards the standard of perfection set before them and the world by proclaiming far and wide its imminent approach.

Permanent value of the teaching

We have seen that for the time at which the Gospel appeared, and for the circle for which it was written, the apocalyptic view of the kingdom was of central significance. It is probable indeed that sources employed by the writer have been modified under the influence of this prevailing outlook. Yet when all reservations have been made there remains embedded in our Lord's teaching, and constituting as original an element as anything contained in it, a residuum of apocalyptic revelation. If any of his recorded sayings are authentic, we are sure that he spoke of the coming of the Son of Man, of the catastrophic end of the present age, of the judgment and of the Messianic reign. It remains to consider how far the teaching so given belonged only to the first century and how far it retained its power when that age was passed, and has a permanent value.

its authenticity

Certainly it must be admitted that in the form in which fulfilment was originally looked for, the teaching fell to the ground. The dissolution of the existing visible order, the visible coming of Jesus and inauguration of the

reign of God on earth—these events did not occur as expected in that generation or subsequently. In other words the teaching so far as it was identified with mere prediction of events fell into abeyance: but what it lost as prediction it gained as embodying an outlook on the world, with which no age can afford to dispense, unless it would wholly dispense with religion itself. 'The Messianic kingdom, its laws and ideals, ceased to be an expectation, but survived as an ideal.'

It survived and survives still primarily as a protest. It stands over against and in contrast to a purely evolutionary theory of life. It repudiates, that is, a point of view, which lays exclusive stress on progress from within, continuity and consequence: which looks for salvation by human effort, for a better order won by reform applied to every sphere of life, for the reaching of the 'one far off divine event' by the self-sacrificing labours of successive generations: which regards Jesus as a great moral and social teacher and the Church as primarily a society for the moral betterment of men. In contradistinction to this standpoint, which modern tendencies of thought and practice have thrown into increasing prominence, the apocalyptic outlook sets light store by the existing fabric and achievements of civilisation and the present system of society, law and custom. It bids men not to adapt themselves to their surroundings moral and social, but to sit loose to this world and to watch and pray for a new order which may be ushered in at any time. It does not indeed cast moral sanctions overboard, but its ethics are those not of society as it is but of society as it will be in the coming age. 'You cannot base a code of conduct on the literal observance of the Sermon on the Mount, if society is to continue, and human nature to remain as it is. That is exactly the point; early Christianity assumed that society was not going to continue, and that human nature was going to be changed.' For this standpoint Jesus is not so much a teacher of righteousness as a revealer of transcendent realities: for it the Christian dispensation is not the outcome of the religion of Israel but 'a grace of God' which 'appeared bringing salvation to all men': for it the Christian saint is not the hardly won climax of an age-long process of moral and spiritual development, but a 'new creature,' 'born anew,' endowed with a 'new name,' heir of a 'new heavens and a new earth.' For it the Church is primarily 'not a society but a sacrament.' The Church itself, its Bible, its faith, its ministry and sacraments are things not earthly but heavenly—a system of given and transcendent realities. Its primary demand upon its members is not the demand for the working out of their own salvation by individual effort but for that attitude of receptivity, by which they 'set their hope perfectly on the grace that is to be brought to them at the revelation of Jesus Christ.'

embodies an outlook not from beneath but from above

vindicated by (1) the New Testament (2) the Church (3) history

1 Pet i 13

Thus then the apocalyptic teaching of our Lord gave shape and substance to the Christian revelation as embodied in the New Testament and perpetuated in the faith and order of the living Church: and as this element of his teaching was vindicated by scripture and Christian experience, so too has it again and

again been corroborated on the broad face of human history. History does not uniformly present the spectacle of a steady progress from less to more, on the upward or the downward trend, working itself out by gradual stages, but rather the slow maturing of hardly perceptible tendencies good or bad followed by the sudden and startling catastrophic manifestation of their inevitable outcome. A time like the present, in which the old order of national and social life is passing and the new is being fashioned through the birth pangs of a world-wide war, in which the things that are shaken are removed, that the things which are unshaken may abide—it is at such a time that wisdom is justified of her children and the teaching of divine intervention, visitation and judgment is receiving tenfold corroboration.

See Tyrrell, *Christianity at the Cross Roads.*
Figgis, *The Gospel and Human Needs.*
Kirsopp Lake, *Earlier Epistles of St Paul*, pp. 436—447.

IV. *Composition of the Gospel*

The first Gospel is not, at least in its complete form, the first-hand narrative of a hearer and eye-witness of the Lord. Even Mark could not be described as such, and Matthew is a degree further removed from a first-hand work than Mark. Much of what is stated in Luke's preface would be true of Matthew. He writes in view of previous written narratives. He has collected material—written and oral—derived from eye-witnesses: and his object is to set forth a complete and ordered record of the Lord's life and teaching. He writes in the calmness of the study, with his documentary material beside him, and in the light of prolonged reflection on the Person of our Lord and of the place he fills. His method is to incorporate wholesale much of his material, in accordance with the literary standard of his time. At the same time he rearranges that material, to a considerable extent rewrites it, stamping it with his own style and phraseology. The result is that we are presented with a coherent literary work, marked throughout with a unity of design and style: the writer is a literary artist—an author—not merely a compiler or editor. The work takes its place among the world's great literary creations. Nor again need we grudge to a work thus built up the title inspired. In the selection and arrangement of his material, in the total effect produced, above all in the special presentation of our Lord's Person, there is ample room for the over-ruling guidance of the Holy Spirit. It is enough to say that its words have been spirit and life to countless numbers, and that as the centuries pass they do not pass away.

A. Literary character

The Gospel then, though thus composed, is no mere patchwork of earlier and varied materials. In the case of the Pentateuch, the literary materials of which are lost, we can to a large extent analyse it into its sources through tracing differences of style and phraseology and by discrepancies in narratives of the same incidents. If St Matthew stood alone, the result of such an attempt to

B. Two-document hypothesis

break it up would probably be very misleading, so well has the author set the seal of unity upon it. It is only when placed side by side with the second and third Gospels that evidence of its composite character is forthcoming. Such a comparison shews (1) that with the exception of some few sections the whole of Mark is reproduced both in Matthew and Luke; (2) that Matthew and Luke have much material in common not found in Mark and presumably derived from a second common source.

It is the assumption of the common use of these sources by Matthew and Luke that in view of the Synoptic problem constitutes the two-document hypothesis: and it will be well to trace the character of these sources and their use by Matthew before going on to consider the minor sources and material that may be said to underlie the Gospel.

1. *Mark.* The second Gospel, though perhaps in a later recension than that in which we possess it, supplies the narrative framework of the first and third Gospels. Tradition points to its being worked up from notes of St Peter's preaching taken by his personal attendant and 'interpreter' St Mark. Its contents are covered in summary form by the speech put into St Peter's mouth in the household of Cornelius, Acts x 34—43; and if that speech represents the Apostle's teaching in outline, the above tradition is so far corroborated. The second Gospel is in the main concerned with our Lord's actions: it presents us with a series of scenes from his life with a good deal of picturesque detail. Our Lord's teaching is mainly given in the shape of pithy sayings: there is little continuous discourse. Its subject and contents are the 'saying, which was published throughout all Judaea, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good and healing all that were oppressed of the devil; for God was with him.' The narrative culminates in our Lord's passion, which is given at a length out of all proportion to the remainder of the Gospel. In its omission for the most part of his teaching it was thus one-sided and incomplete as a presentation of our Lord's Person and work; yet in so far as it supplies not only much priceless material but also the standard form of Gospel writing for later evangelists, its importance and originality cannot be over-estimated.

In Matthew's use of Mark, it may especially be noted that

(*a*) he incorporates nearly the whole of it: the omissions consisting only of seven subsidiary sections (i 23—28, 35—39, iv 26—29, vii 32—37, viii 22—26, ix 38—40, xii 41—44): and presumably being made either for the sake of abbreviation or because of some quality which from Matthew's standpoint made them unsuitable for inclusion.

(*b*) Matthew largely rearranges Mark's order. This rearrangement is specially noticeable in Mk i—vi = Matth iii—xiii 58, after which Mark's order is followed with more or less of closeness.

One instance of this rearrangement will suffice. In chapters viii, ix, Matthew has grouped together a number of our Lord's works of healing without regard to their chronological order. The following table will shew

how in this section he has used in the main Marcan material but completely rearranged it.

The leper	Matth viii 1— 4 =	Mark i 40—44
The centurion's servant	5—13	not in Mark
Peter's mother-in-law	14—17 =	i 29—31
The tempest and the Gadarene demoniac	23—34 =	iv 35—v 20
Paralytic at Capernaum	ix 1— 8 =	ii 1—12
Jairus' daughter and woman with issue of blood	18—26 =	v 22—43
The two blind men	27—31	not in Mark
The dumb demoniac	32 f.	not in Mark

(*c*) Matthew largely conflates or groups together material derived from varied sources or from varied parts of the same source.

Matth x, the charge to the disciples, furnishes an example:

Call and naming of the disciples	Matth x 1— 5 =	Mark iii 13—19
Original charge and mission	7—15 =	vi 7—13
Additional directions	16—42	from non-Marcan sources

It may be noted in passing that in regard to all the points above noted Luke differs from Matthew in his use of the second Gospel. He omits much more than Matthew, follows Mark's order far more closely, and generally speaking follows one source only at a time.

(*d*) Matthew largely abbreviates Marcan narratives and makes changes both in incidental details and in phraseology in accordance with his own literary style and stage of reflection. The following passage will serve to illustrate Matthew's use of Mark in these respects:

Matth viii 18, 23—27	Mark iv 35—41
18 *Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.*	35 And on that day, when even was come, he saith unto them, Let us go over unto the other side.
23 *And when he was entered into a boat, his disciples followed him.*	36 And leaving the multitude, they take him with them, even as he was, in the boat. **And other boats were with him.**
24 And *behold*, there arose a great *tempest* in the sea, insomuch that the boat *was covered* with the waves: but he was asleep.	37 And there ariseth a great storm of wind, and the waves **beat into the boat,** insomuch that the boat was now filling.
25 And they *came to him*, and awoke him, saying, *Save, Lord: we perish.*	38 And he himself was **in the stern,** asleep **on the cushion**: and they awake him, and say unto him, Master, carest thou not that we perish?
26 And he saith unto them, Why are ye fearful, *O ye of little faith?* Then he arose, and rebuked the winds and the sea; and there was a great calm.	39 And he awoke, and rebuked the wind, and **said unto the sea, Peace, be still. And the wind ceased,** and there was a great calm.

40 And he saith unto them, Why are ye fearful? Have ye not yet faith?

27 And *the men marvelled*, saying, *What manner of* man is this, that even the winds and the sea obey him?

41 And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

The italics denote changes in details of incident and in phraseology made by Matthew.

The black type denotes details in Mark omitted by Matthew.

We note (*a*) that, as the incident is given a different setting in Matthew from that in Mark, the introduction is changed to mark the change of circumstance—cf. Matth viii 18 with Mk iv 35.

(*b*) that certain details in Mark, which add picturesque colour to the narrative but no more, are omitted by Matthew for the sake of abbreviation. The presence of the other boats 36, the place in the boat where the Lord lay asleep 38, the direct address to the sea 39, are omitted in Matthew's more concise account.

(*c*) that Matthew adds 'behold' 24, 'came to' 25, phrases characteristic of him.

(*d*) that Matthew makes changes out of reverence partly for our Lord, and partly for the disciples. In Mark *vv.* 35 f. the embarking and crossing are proposed, not commanded, by our Lord, while the disciples take the initiative in action almost forcible. In Matth *vv.* 18, 23 our Lord is supreme. He gives the command, and after being the first to embark is followed by his disciples. Again the half-reproachful 'carest thou not...', Mark 38, becomes in Matthew a cry for help, 'Save, Lord,' 25. So again the character and behaviour of the disciples is set in a better light in Matthew than in Mark. The direct rebuke, 'Have ye not yet faith?' Mark 40, becomes the characteristic Matthaean phrase, 'O ye of little faith,' 26; the words 'feared exceedingly,' 41, are toned down to the less reproachful 'marvelled,' 27.

2. *Q: the second source.*

This source is non-extant and its existence and character therefore a matter of inference. That there was a second source common to Matthew and Luke may be inferred from the large amount of non-Marcan material which they have in common and presumably did not borrow from one another. At the same time the close verbal similarity with which in many cases this common material appears in the two Gospels seems to preclude its derivation from oral traditions and to postulate a documentary origin. One instance of such resemblance may be given.

Matthew iii 12

Whose fan is in his hand, and he will throughly cleanse his threshing floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

Luke iii 17

Whose fan is in his hand, throughly to cleanse his threshing floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

It is then this material common to Matthew and Luke which provides the nucleus of Matthew's second source: yet it is far from probable that this common matter exhausted the contents of Q, the unknown source; it may even be that it does not fairly represent the general scope and character of the document. It would seem that Q was known to, if not largely drawn upon by, St Mark. Hence it is possible that in a number of passages in which Matthew and Luke are on common ground with Mark they are borrowing directly or indirectly from Q. Moreover many passages peculiar to Matthew or Luke may have been derived from this source and omitted by one or the other in accordance with his own special plan and object.

The following sections of Matthew are tentatively assigned to this source. They include the non-Marcan material common to Matthew and Luke, presumed to be derived from this document, and other passages which from what may be inferred of its contents and character may with some likelihood be assigned to it.

iii 7—12	The Baptist's preaching.
iv 1—11	The Temptation.
v 3—vii 27	The Sermon on the Mount.
x 6—end	The Charge to the Disciples.
xi 2—19	Discourse about the Baptist.
20—24	Woes on the cities.
25—30	Thanksgiving.
xii 24—45	Teaching to Pharisees.
xiii 1—52	Parables of the kingdom.
xviii 1—35	Discipline and self-discipline.
xx 1—16	Parable of labourers in the vineyard.
xxi 28—xxii 14	Three anti-Pharisaic parables.
xxiii 1—36	Denunciation of Pharisees.
xxv 1—46	Three parables of judgment.

If this body of teaching may be taken to represent the contents of Q, it is not difficult to assign to it a distinctive character. It consisted in the main of a collection of our Lord's sayings, probably however not massed together into continuous discourses. The Temptation was inserted as defining at the outset the fact and character of our Lord's Messiahship. It included a statement of our Lord's attitude both to John the Baptist and to the Mosaic law, both questions of fundamental importance in Judaeo-Christian circles. It represented our Lord as prophet and lawgiver of the new Israel. As such he proclaims the new righteousness and the kingdom to which it gave the right of entry. Over against him stand the champions of orthodox Jewish tradition, and both the latter and its upholders are condemned. Meanwhile the law of the kingdom is received and preached by the disciples of Jesus. Their character is described and they are warned of the treatment which they must expect. Their task is to proclaim the new righteousness to the lost sheep of Israel, and for the purposes of this task the document in question provides a

fitting manual. But lastly and above all Jesus is not only a new lawgiver and a new prophet—he is Son of Man, and ere their task is fulfilled his Messiahship will be openly vindicated. That generation would not have passed away before he would appear as judge and king.

Both what it contains, so far as its contents can be defined, and what it omits help to throw light on the origin and history of this document. It would seem to have contained the record of few if any of our Lord's miraculous actions and no record of the Passion. Such omissions may well be due to its Palestinian origin—to the fact that it took shape on soil where our Lord's actions were well known, and where both they and his Passion and Resurrection were household words passing from mouth to mouth. Again its composition belonged to a time when the Gospel was still confined within Jewish limits, and when what was principally needed was a statement of its contents for the immediate purposes of the Jewish Christian community. This need it supplied in a form convenient for purposes of teaching by a record of our Lord's sayings, especially as they threw light on the Jewish institutions and religious aspirations of the time. Thus it must have been of early date, possibly within a decade of our Lord's ascension, in any case considerably earlier than Mark.

Its character and contents as thus defined point to its close correspondence with a writing of which we have external evidence. The historian Eusebius (Bishop of Caesarea A.D. 313–339), *Eccles. Hist.* iii 39, quotes Papias (circ. A.D. 125) as recording a tradition regarding Matthew. 'So then Matthew composed the Oracles (*Logia*) in the Hebrew tongue, and each one interpreted them as he was able.' Assuming the identity of this writing with Matthew's second source, we learn that it was originally composed in Aramaic—as for the common people of Palestine; that it was drawn up by the Apostle Matthew, and was used by later teachers and writers for their own special purposes—literary and catechetical. If this be its origin, we have an explanation of its limited and Judaic character and also of its fuller and more exact preservation in the first than in the third Gospel. Originally a collection in Aramaic of our Lord's sayings, bearing especially on his attitude to contemporary Judaism, we may suppose that at an early date it was translated into Greek, and passed along two lines of transmission. The one was that in which it reached Luke and in the course of which it was largely stripped of its Judaic dress and adapted to Gentile use; reaching Luke it may be not as an independent document but incorporated in other Gospel writings such as he alludes to in his preface: the other was the Jewish line of transmission, in which its original Judaic character was preserved and the isolated sayings were gradually grouped together into discourses, the final editing being effected by the author of the first Gospel. It is in fact this source which stamps the first Gospel with its distinctive character. The author largely adopts the standpoint and outlook of Q, and it is by his use and arrangement of this material that he impresses the Gospel with its most strongly marked features. It may well be that the ascription of

the whole Gospel to Matthew was due to the use by the evangelist of this Matthaean writing, and to the fact that the Gospel derived from the latter its distinctive character.

C. Minor sources

i. Palestinian traditions. When the sections of the Gospel common to Matthew and Mark and those assigned to the non-extant source Q are withdrawn, there remains a considerable amount of narrative matter peculiar to the Gospel and derived by the author from an independent source. This material will include the incidents connected with the birth and infancy of our Lord, i 18—ii: John's need of Baptism, iii 14—15: St Peter on the water, xix 28 ff.: the coin in the fish's mouth, xvii 24 ff.: Judas and the price of blood, xxvii 3—10: Pilate's wife's dream, xxvii 19: Pilate's washing of hands, xxvii 24: the opening of the tombs, xxvii 51b—53: the setting of the watch, xxvii 62 ff.: the bribing of the soldiers, xxviii 11 ff.

Taken generally these passages have an obviously Palestinian background, and may well represent traditions handed down partly orally, partly in writing, in the Judaeo-Christian community until the author's own day (cf. xxviii 15b). Possibly also to this source rather than to Q should be assigned those sayings ascribed to our Lord which deal with the organisation and discipline of the ecclesia of Messiah, cf. xvi 17—19, xviii 15—18, xix 11 f.

ii. Messianic prophecies. Peculiar to the Gospel also are a series of Messianic prophecies, viz.: i 22 f., ii 5 f., 15, 17 f., 23, iv 14—16, viii 17, xii 17—21, xiii 35, xxi 4 f., xxvii 9. These passages are of central importance in the structure of the Gospel: they form the obvious climax of the narratives in which they occur, if indeed the narratives are not in some cases coloured by them. They are in most cases introduced by a set formula—'Then was fulfilled that which was spoken by...,' 'that it might be fulfilled which was spoken by....' It is highly probable that the author had by him a written collection of Old Testament excerpts, drawn up in accordance with the Rabbinic usage of the time for the apologetic purposes of the Judaeo-Christian community, and in his great plea for the Messiahship of Jesus wove them into the texture of his work.

iii. Formal links in narrative. Lastly we may add such summaries of work, iv 23—25, ix 35, and such introductory and closing formulae, vii 28, xi 1, xiii 53, xix 1, xxvi 1, as we may suppose the author to have inserted to serve as well defined stages in the progress of his work.

Such then would appear to be the main documentary and other sources which the writer worked up into his Gospel. It remains as far as may be to rebuild the Gospel out of these materials and to trace the writer's method of literary construction.

D. Method of construction

1. He follows Mark's order and divisions in the main outline of our Lord's life, only preceding it with an account of his birth and infancy. Thus the Lord's life falls into five main stages:

A. i, ii, birth and infancy.

B. iii 1—iv 11, preparation for the ministry, Mk i 1—13.

C. iv 12—xviii 35, ministry in Galilee and adjoining districts, Mk i 14—ix 56.
D. xix 1—xx 34, journey to Jerusalem, Mk x.
E. xxi—xxviii, last week at Jerusalem, Mk xi—xvi 8.

2. Within these limits already marked out as the traditional Gospel outline, the structure of Matthew is highly artificial. The material is worked up in accordance with literary principles partly based upon Hebraic tradition and partly deliberately calculated to serve a definite purpose and produce a definite effect.

(*a*) Incidents and sayings are grouped together, without regard to their original chronological sequence, according to affinity of subject or as illustrating a particular method of work or teaching. The main instances of such arrangement or rearrangement are found in v—vii, Sermon on the Mount: viii—ix, works of power: x, missionary charge: xii, Jesus and the Pharisees: xiii, parables of the kingdom: xviii, mutual obligations of Christians: xxi 23—xxv, teaching to enemies and disciples in view of the second advent. This method involves considerable alteration in the order of the details of the Marcan narrative, but the changes in order are mainly found in iii 1—xiii 52 (Mk i—v), after which the Marcan order is followed almost exactly. Similarly we may suppose that the material found in Q was rearranged to form the longer discourses which characterise Matthew.

It was a method which had the sanction of Old Testament tradition. In 2 Kings ii—viii 14 we are presented with the acts of Elisha arranged without strict regard to their historical order and designed to bring out by their cumulative witness the power of the prophet. Corresponding to these are the acts of Jesus in viii, ix. Again a section in the greater prophets is in each case devoted to the subject of the nations and the divine judgment upon them, Is xiii—xxiii, Jer xlvi—l, Ezek xxv—xxxii, cf. Amos i 3, ii. Here again we have evident traces of literary editorship rearranging original material according to affinity of subject-matter; and we may compare with these sections the Matthaean discourses to the disciples, the multitude, or the Pharisees. So again Is v 8—24 gives an instance of sustained denunciation such as is found in Matth xxiii, marked by a repeated refrain.

The method was one well calculated to impress the teaching on the mind and memory. The arrangement also may have been one made to facilitate the division of the Gospel into Church lessons for the Sundays of the year, cf. Wright, *Synopsis*, Introd. ch. xv.

(*b*) The writer also adopts a careful numerical arrangement, especially following a sevenfold or threefold division in the sections and subsections, and even particular phrases found in the Gospel. This again was in accordance with Hebraic literary tradition. The sevenfold division is strongly marked in the Apocalypse, with its essentially Jewish form of literary structure, cf. i 4, seven churches; v 1, seven seals; viii 2, seven trumpets; xvi 1, seven bowls.

Thus the Gospel as a whole falls into seven artificial divisions marked,

except in one instance, by a recurring formula—'It came to pass when Jesus had finished....' The sevenfold division will be as follows: i, ii: iii 1—vii 27: vii 28—x 42: xi 1—xiii 52: xiii 53—xviii 35: xix 1—xxv 46: xxvi 1—xxviii. For other minor sevenfold divisions cf. vi 9—13, seven clauses of the Lord's prayer: xiii 1—50, seven parables of the kingdom: xxiii 13—36, sevenfold denunciation of the Pharisees: xxi 28—xxii 14, xxiv 46—xxv 46, seven parables of judgment. The threefold arrangement is equally marked: cf. i 2—17, three divisions of the genealogy: ii 1—23, three incidents of the infancy: iii 1—iv 11, three incidents preparatory to the ministry: vi 1—18, three religious duties: vi 19, vii 1, 6, three prohibitions: vii 7, 13, 15, three commands: xii 1—37, three incidents involving collision with the Pharisees: and for instances of the threefold recurrence of particular phrases cf. x 26, 28, 31, 'fear not': 34, 35, 'I came': 37 f., 'worthy of me': 41 f., 'reward.'

3. For purposes of reconstruction it may be convenient to regard the sources as three—Mark, Q and special. The Marcan narrative is made the framework: but the narrative is split at certain points and passages from the remaining sources are inserted in the intervening gaps. There is also a considerable amount of conflation; passages from other sources being inserted in the Marcan sections in which their affinity of subject makes them appropriate. Instances of such conflation are found in viii 5—13, ix 27—31, xvii 24—27, and throughout the Passion narrative.

The following analysis of the Gospel is intended to bring out its structure in regard to the following points already dwelt upon.

E. Analysis of Gospel

(*a*) The five main stages of our Lord's life, into which by an already established tradition it falls: in this Matth follows Mark, but precedes the Marcan fourfold division by the addition of the birth and infancy narrative.

(*b*) The sevenfold division of the Gospel, marked, with the exception of the first section, with the recurring formula.

(*c*) Matthew's use of his sources, especially his method of inserting material from other sources into his Marcan framework.

A. Birth and infancy	i 1—17	Genealogy of Jesus	sp.
	18—25	Birth of Jesus	sp.
	ii 1—12	Visit of the Magi	sp.
	13—18	Flight into Egypt	sp.
	19—23	Return and settlement at Nazareth	sp.
		→ I	
B. Preparation for the ministry	iii 1—12	Ministry of John the Baptist	Mk i 1—8 and Q
	13—17	Jesus' baptism	9—11 and sp.
	iv 1—11	The Temptation	12—13 and Q

iv 12—17	Opening of Jesus' ministry	Mk i 14—15 and sp.
18—22	Call of first disciples	16—20
23—25	Summary of Galilaean ministry	cf. Mk i 28, iii 7 and sp.
v—vii	Sermon on the mount	Q

→ II

viii—ix 34 *Works of power*

viii 1—4	Healing of the leper	Mk i 40—44
5—13	The centurion's servant	Q
14—17	Peter's mother-in-law	Mk i 29—31
18—22	The two aspirants	Q
23—27	The stilling of the tempest	Mk iv 35—41
28—34	The Gadarene demoniacs	v 1—20
ix 1—8	The paralytic at Capernaum	ii 1—12
9—17	Call of Matthew and feast in his house	13—22
18—26	Jairus' daughter and the woman with issue of blood	Mk v 22—43
27—31	Two blind men	? Doublets of xx 29—34 xii 22
32—34	The dumb demoniac	
35—38	Summary of ministry	sp. and Q

x *Directions to disciples*

x 1—4	Call and naming of disciples	Mk iii 13—19, cf. vi 7
5—15	Preliminary mission	vi 8—13
16—42	Further directions	Q

→ III

xi 1—19	Discourse on John the Baptist	Q
20—24	Reproach of cities	Q
25—30	Thanksgiving	Q

xii 1—45 *Controversy with the Pharisees*

xii 1—8	Plucking of corn on the Sabbath	Mk ii 23—28
9—14	Healing of man with withered hand on the Sabbath	iii 1—6
15—21	Old Testament passage	sp.
22—23	Blind and dumb demoniac	Q
24—37	Slander of Pharisees and reply	Mk iii 22—30
38—45	Request for a sign and reply	Q
46—50	Christ's relations	Mk iii 31—35

xiii 1—52 *Teaching by parables*

xiii 1—23	The sower	Mk iv 1—20
24—52	Other parables	Q and sp.

→ IV

C. Ministry in Galilee and adjoining districts (*continued*)

xiii 53—58	Visit to Nazareth	Mk vi	1—6
xiv 1—12	Death of John the Baptist		14—29
13—21	Feeding of the five thousand		30—44
22—33	Walking on the water		45—52
[28—31	Peter's failure of faith]	sp.	
34—36	Summary of work		53—56
xv 1—20	True and false defilement	vii	1—23
21—28	The Canaanitish woman		24—30
29—31	Summary of healing work	sp.	
32—39	Feeding of the four thousand	viii	1—10
xvi 1—4	Request for a sign		11—13
5—12	Leaven of Pharisees and Sadducees		14—21
13—16	Peter's confession		27—30
17—20	Blessing of Peter	sp.	
21—28	Teaching of the Passion: first prediction		31—38
xvii 1—8	The transfiguration	ix	1—8
9—13	Elijah and John the Baptist		9—13
14—20	The epileptic boy		14—29
22—23	Second prediction of the Passion		30—32
24—27	Payment of the didrachma	sp.	
xviii 1—9	Occasions of stumbling		33—50
10—14	Parable of lost sheep	Q	
15—20	Church discipline	Q and sp.	
21—35	Forgiveness	sp. ? Q	

→ V

D. Journey to Jerusalem

xix 1—2	Opening of Peraean ministry	Mk x	1
3—12	Question of divorce		2—12
13—15	Blessing of children		13—16
16—22	Rich young man		17—22
23—30	Teaching about riches		23—31
xx 1—16	Parable of labourers in vineyard	Q	
17—19	Third prediction of the Passion	Mk x	32—34
20—28	Request of the mother of the sons of Zebedee		35—45
29—34	Healing of two blind men at Jericho		46—52

E. Last week at Jerusalem

xxi	1—11	Triumphal entry into Jerusalem	Mk xi 1—10
	12—17	Cleansing of Temple	11, 15—18
	18—22	Withering of fig-tree	12—14, 20—25
	23—27	Question about authority	27—33
	28—32	Parable of two sons	Q
	33—46	Parable of wicked husbandmen	Mk xii 1—12
xxii	1—14	Parable of marriage feast	Q
	15—22	Question about tribute money	Mk xii 13—17
	23—33	Question about the resurrection	18—27
	34—40	Question about the great commandment	28—34
	41—46	Christ the Son of David	35—37
xxiii	1—12	Warning against scribes and Pharisees	Q, cf. Mk xii 38—40
	13—36	Denunciation of scribes and Pharisees	Q
	37—39	Lament over Jerusalem	Q
xxiv		Discourse of Christ's coming and of the end of the world	Mk xiii
xxv	1—13	Parable of the ten virgins	Q
	14—30	Parable of the talents	Q
	31—46	Parable of the sheep and goats	Q

→ VI

xxvi	1—5	Plot of chief priests	Mk xiv 1—2
	6—13	Anointing in Simon's house	3—9
	14—16	The bargain of Judas	10—11
	17—30	The Last Supper	12—26
	31—35	Peter's profession	27—31
	36—56	The garden and betrayal	32—50
	57—68	Trial before Caiaphas	53—65
	69—75	Peter's denial	66—72
xxvii	1—2	Jesus before Pilate	xv 1
	3—10	Judas' suicide	sp.
	11—26	Trial before Pilate	Mk xv 2—15
	27—31	Mocking of soldiers	16—20
	32—56	The crucifixion and death	21—41
	57—61	The burial	42—47
	62—66	Sealing of sepulchre	sp.
xxviii	1—10	Appearance to women	Mk xvi 1—8
	11—15	Bribing of soldiers	sp.
	16—20	Appearance in Galilee	sp.

→ VII

V. *Use of Old Testament in the Gospel*

Aims and methods of Old Testament citations

References to the Old Testament on the part of the writer are governed by the purpose which he has in view, viz. to present Jesus as the promised king of the Jews, and to shew that his life and mission in all their aspects were foreshadowed by prophecy. More especially do they serve to call attention to the fact that traits of his character and circumstances of his life, which had proved an obstacle to his acceptance by the Jews, were themselves foretold. The method employed in direct or indirect citations is based upon two principles accepted by the Rabbinic schools of the time, viz. (*a*) that a prophet's sayings applied not only to the events of his own time but had a further reference to future events, in which they would find their destined and inevitable fulfilment; (*b*) that events and sayings which originally concerned the nation as a whole would have their counterpart and fulfilment in the life of the Messiah. Thus it is that the quotations made are of central importance to the apologetic purpose of the Gospel and at the same time appear at any rate to present the character of afterthought and superficial coincidence rather than of inner accordance of principle. Their apparently artificial character is further accentuated by the fact that they appear to be drawn not direct from the text, Hebrew or Greek, of the Old Testament, but from a collection of Old Testament prophecies of a Messianic character in use among the Jewish Christian community.

Characteristics of St Matthew's use of Old Testament

Thus it is that Matthew's use of the Old Testament is marked by the following characteristics: (1) It affects the structure of his narrative, sections of which are so written as to be deliberately focussed on a citation from the Old Testament. Such is the narrative of our Lord's birth (i 18—23) leading up to the quotation in *v.* 23 of Is vii 14, cf. also xxi 1—5: so in xii 15—21, the general summary of 15 f. is solely introductory to the quotation in 18—21 of Is xlii 1—4. (2) It affects details in the narrative, which seem in some cases to be deliberately rewritten in order to bring them into more exact correspondence with an Old Testament passage, cf. xxi 2 'an ass and a colt' with Mk xi 2 'a colt'; Matthew's addition being evidently intended to bring the event into correspondence with the quotation from Zech ix 9, A.V. 'upon an ass and upon a colt'; so xxvi 15 'They weighed unto him thirty pieces of silver' (cf. Mk xiv 11 'promised to give him money') brings the event into detailed correspondence with Zech xi 12. (3) The writer often suggests without direct quotation, by the structure of the narrative or by particular phrases, an Old Testament event or passage; leaving it to his readers, as to men steeped in the scriptures, the delight of discovering and recognising such allusions. Thus our Lord's experiences in the Temptation (iv 1—11) recall those of Israel in the wanderings, and the surroundings of the Sermon on the Mount (v 1 f.) recall the giving of the law at Sinai; so

the language of xv 30 f. would bring Is xxxv 5 f. to remembrance: again if xxvi 3 f. 'Then were gathered...and took counsel...' be compared with Mk xiv 1 'sought how they might take him,' it will be seen to be intended to recall Ps ii 2, cf. Acts iv 26. (4) The common introductory formula 'that it might be fulfilled which was spoken by...,' i 22, ii 23, iv 14, etc. appears to represent the event as subsidiary to the prophecy, for the sake of which indeed it occurs. Yet underlying this peculiarly Jewish method of representing the origin of historical events is the principle of the divine purpose regarded as overruling events apparently trivial. Even the details of the Messiah's life are brought into line with the eternal purpose of God foreshadowed in prophecy and now made known. (5) The quotations are divorced from their original context and seem to represent an outward and accidental correspondence with the events in reference to which they are introduced. Thus the sign given to Ahaz, Is vii 14, is made to represent through the LXX version a prophecy of the Virgin birth: cf. the use of Jer xxxi 15, in reference to the massacre of the innocents: so Hos xi 1, originally used of Israel's Exodus is quoted, ii 15, in reference to our Lord's departure from Egypt. (6) Yet here again more closely considered the quotations are found to be more than mere coincidences and to be chosen as illustrations of more than a mere correspondence of event with prophecy. For they serve to lay stress on just those aspects of our Lord's character and life which had been omitted from popular Messianic expectation. A lowly human suffering Messiah was not the Messiah of Jewish imagination. The cradle of Bethlehem and the Cross were alike to 'the Jews a stumblingblock.' Their conception of Messiah was prevailingly coloured with apocalyptic imagery of a superhuman and triumphant Son of Man. With this figure they failed to identify Jesus the prophet of Nazareth. Matthew recalls them to the fact that the Messiah of their scriptures was far from an exclusively successful and victorious figure. If Jesus was of humble origin and surroundings, if he was meek and lowly of heart, if he followed methods of quiet non-forceful persuasion, if above all he suffered and died—all this too had been anticipated in the scriptures. The first of the quotations, i 22 f., points to the fact that one born of a lowly virgin, humble in origin and truly human, yet was Immanuel—God in the midst of his people. Again by the quotation of Jer xxxi 15 in ii 17 f. the writer shews that the cry of the mourner and not only the shout of the victor would be heard in Messiah's train. This too seems the point of the words cited in ii 23 'called a Nazarene,' shewing that the obscurity of the Nazareth home and even its ill repute (cf. Jn i 46) lay within the scope of the divine foreknowledge. Again the Messiah's method of healing human ills was, as prophecy had foretold (Is liii 4, referred to in viii 17), not that of overbearing his enemies by superior force, but of his personal acceptance of the burden of human suffering and weakness. The quotation of xii 17—21 (from Is xlii 1 ff.) serves to emphasise on the one hand the greatness of the Messiah's mission, 'judgment unto victory,' and on the other the quiet undemonstrative method with which it would be carried out, and the tender con-

sideration which would be shewn to the weak and the faint. Finally the quotation of Zech ix 9 in xxi 4 f. serves to combine the royalty and meekness of Messiah: victorious king indeed, his royal progress would not be that of a Roman general mounting in triumph to the Capitol, but of one 'meek and riding upon an ass,' basing his claim to sovereignty on complete self-identification with the poor and afflicted. So the quotations singly and in their cumulative effect serve to shew that the Christ must suffer and that this Jesus who has suffered is the Christ.

With Matthew's use of the Old Testament we may compare that of our Lord, as recorded by Matthew. His references to scripture are varied and frequent—now in public teaching, v 21, 27, 33, 38; now in controversy with his opponents, ix 13, xii 7, xxi 16, 42; now in times of personal and spiritual stress, iv 4, 6, 10, xxvii 46. His use is based on a twofold conviction (*a*) that he himself stands on a higher level of authority than Moses and Elijah (cf. xvii 3—5) and therefore can interpret with authority law and prophets; (*b*) that law, prophets and psalms, cf. Lk xxiv 44, are fulfilled in himself, and therefore that their sayings can be directly applied to himself and his circumstances. Hence arise the following characteristics of his use: (1) He draws from all parts of the Old Testament: law, e.g. iv 4, 7, 10 from Deut viii 3, vi 16, vi 13; prophets, e.g. xv 8 f. from Is xxix 13; psalms, e.g. xxi 16 from Ps viii 2. (2) He uses the Old Testament with an authority in virtue of which he supersedes the letter of the scriptures and their popular interpretation in favour of his own higher teaching, cf. v 21 f., 27 f., 33 f. 'Ye have heard...but I say': so in xxii 41 ff. he tacitly corrects a popular interpretation of a Messianic psalm. (3) His use is not due to after reflection on the event, but arises from the occasion and to meet the circumstances of the moment, e.g. xxi 16, xxii 31 f., in argument with his opponents: xxvii 46, in application to his own need. (4) He lays stress not on the external correspondence of detail between event and prophecy but on the underlying correspondence of principle. Thus the words of Hos vi 6 'I desire mercy and not sacrifice' are applied to two different sets of circumstances. (5) He consciously and deliberately uses of himself passages recognised as Messianic. Such is his use of Ps cxviii 22 f. in xxi 42, of Ps cxviii 26 in xxiii 39, and of Zech xiii 7 in xxvi 31.

Common principle underlying use by St Matthew and by our Lord

The use of the Old Testament by our Lord and that by the evangelist stand at first sight in sharp contrast; the one direct, personal and authoritative, the other Rabbinic in form and interpretation: the one struck out of the circumstances of the moment, the other the outcome of reflection and afterthought. Yet underlying the one use and the other is a common sense of the divine purpose in accordance with which events are inevitably shaped. There is a 'good and acceptable and perfect will of God,' declared in the scriptures 'by divers portions and in divers manners,' which will reaches final expression in our Lord's earthly life. Thus the details of that life are governed by a divine necessity, from which there can be no deflection. 'How

then should the scriptures be fulfilled, that thus it must be?' xxvi 54. Yet that necessity of fulfilment is for our Lord not an external law of static fatalism but a challenge to vital correspondence with a loving purpose. It is 'a law of liberty' to be worked out in willing co-operation and step by step; while for the evangelist looking back the correspondence of the life as a whole and its details with the divine will revealed in the scriptures is seen as an accomplished fact, and detailed instances of fulfilment hidden at the time constantly spring to light.

VI. *Apocalyptic literature in its bearing upon the Gospel*

Period of Apocalyptic books

This literature covers roughly the two centuries preceding and the century following the birth of our Lord. At the head of it in importance, if not in date, stands the Book of Daniel. It alone, if we except the Apocalypse, has obtained a place in the Canon of Scripture. It dates from the eve of the Maccabaean rising circ. B.C. 167—165. Of other Apocalyptic books it may suffice to mention the Book of Enoch, a composite collection of writings issued under the name of Enoch during the second and first centuries B.C., the Psalms of Solomon B.C. 70—45 embodying a Pharisaic protest against the secular policy of the Sadducees, and 2 Esdras, containing seven visions represented as having been revealed to Ezra in Babylon, but in fact the work of a writer circ. A.D. 100 reflecting on the fate of the nation in view of the catastrophe of A.D. 70 and on the destiny of the individual.

Character and form of the books

The body of literature, of which the above are examples, appeared at times of national crisis, when the fortunes of the chosen people were sunk in gloom, and was written to encourage the nation to continued faith in God and in his promises. The books are tracts for bad times. Again they came to light during a period in which direct inspiration had ceased. The writers accordingly do not speak with direct authority, but shelter themselves under the great names of the distant past—Moses, Enoch, Baruch, and seek to elucidate the meaning and application of extant but unfulfilled prophetic passages. The fictitious character of the authorship is reflected in the contents of the books. The present situation is reflected into the distant past, and the course of history from the date of the supposed up to that of the real author is revealed in the form of prediction to or by the patriarch, whose name is assumed to give weight to the message of the book. Thus in the Book of Daniel we find the series of events intervening between the Babylonian captivity and the Maccabaean rising outlined in ch. xi by the angel, events growing in vividness and detail as the situation is reached with which the actual writer is confronted. At that point the historical details are merged in an idealised vision of the inauguration of the new regime (Dan vii 9—14) under which the Saints of the Most High will assume the dominion hitherto usurped by heathen kingdoms. Thus the book, as others of the same character, is calculated to reassure the nation that its

divine mission and destiny will yet be fulfilled in spite of the desperate state of its present fortunes. It is again in keeping with the fictitious character of the mould into which the books are cast that the message which they convey should be not direct but in the form of visions, symbol and allegory being freely used. Of such visions we have a series in the Book of Daniel culminating in that of the four Beasts and ten little horns, ch. vii. The books were not those of the learned and official classes but essentially of the multitude, of those to whom our Lord primarily spoke. For a time they competed for a place in the development of Judaism side by side with the legalistic literature of the Rabbis, and being discredited eventually in favour of the latter, found a congenial home in the Jewish Christian community, the hopes of which were long shaped and fed by the prophetic outlook of Apocalyptic.

Teaching

A strongly marked dualism runs through the teaching of the Apocalyptic books, borrowed it may be from Persian sources. Israel indeed is still the central figure in the drama, as with the prophets, but the stage is enlarged and the world itself is regarded as the scene of a great conflict between the spiritual forces of good and evil (cf. Dan x 20 f., Rev xii 7 ff.). This spiritual conflict is strongly reflected in the Gospels. The casting out of devils by the Spirit of God is the pledge and earnest of the inauguration of the divine sovereignty on earth. Matth xii 28, cf. Lk x 18.

(a) conflict between good and evil

The same dualistic tendency is seen in the contrast between this age (ὁ αἰὼν οὗτος) and the age to come (ὁ αἰὼν ἐκεῖνος). The present age is evil and increasingly so: it draws rapidly to its end. That end is heralded by portents and distresses, the birth pangs of the new era. The present world will pass away and its place be taken by a 'new heaven and a new earth.' This contrast between the two aeons is assumed as a commonplace of religious thought in our Lord's teaching, cf. Matth xii 32, Lk xvi 8, xx 34 f. The time of the end and of the consummation of this age, Matth xxiv 3, was a subject of curious enquiry, an attitude deprecated by our Lord, cf. Matth xxiv 4, Acts i 7. The conception of the coming age varied between that of a restored Davidic kingdom on earth, as in the Psalms of Solomon, and that of a wholly super-earthly regime inaugurated by divine intervention, as in the Ezra Apocalypse. Gradually the latter conception predominated, as men came more and more to despair of the earth, but room was still found for the ideal of an earthly regime in the form of a millennial reign of Messiah on earth intervening between the conclusion of one era and the final inception of the other.

(b) this age and the coming age

Corresponding in Apocalyptic literature with the conception of the Messianic reign is that of the Messiah. According to the one conception Messiah is an earthly king of Davidic lineage re-establishing the Davidic sovereignty at Jerusalem. According to the other he is a pre-existent supernatural figure, the Son of Man, appearing on the clouds of heaven and coming to judge and to reign. We have seen that both conceptions of Messiah are found in the Gospels, that of the Davidic king being popularly held, and

(c) Messiah

the other and loftier conception of the super-earthly Son of Man being that adopted by our Lord as that on which he could best build a true idea of his personality and mission.

(d) angels and spirits

Another feature of Apocalyptic teaching is the prominence given to intermediate beings between God and man. As God was conceived of more and more as aloof from the world and inapproachable, so the agency of angels and spirits came more and more into prominence. Individuals and nations alike (cf. Dan x 21) had their guardian angels—while over against the beneficent spirits were the demons leagued under the great Adversary. Both in actions and teaching our Lord assumes and sanctions this popular belief.

The individual resurrection and judgment

Lastly Apocalyptic was marked by a new interest in the destiny of the individual. This interest took shape in a growing distinctness of doctrine both of the resurrection and the judgment of the individual. It was in the Apocalyptic period that the hope first arose of a bodily resurrection for the individual. The hope varied in form, now being limited to the just only, and now including all, good and bad alike, whether of the Israelites or Gentile peoples also. Again it is no longer as with the prophets that Israel only and her enemies and oppressors are the subjects of divine judgment but each individual: each should be judged according to what he had done or left undone and rewarded with 'everlasting life' or with 'shame and everlasting contempt' (Dan xii 2).

VII. *Our Lord's authority and Jewish institutions in the Gospel*

Our Lord's authority

The Marcan narrative is emphatic as to the impression of authority made by our Lord's teaching and actions, cf. Mk i 22, 27. The same note is struck in Matthew, cf. vii 29. Representing a later stage of reflection on our Lord's person than Mark, he shews a marked tendency to invest his central figure with an enhanced awe and reverence. He thus omits narratives and phrases, which appear to imply a limitation of our Lord's knowledge and power, e.g. the two incidents of Mk vii 31—37, viii 22—26, in which the healing is only effected by a long and difficult process, and again the narrative of Mk i 21 ff., in which the demon resists his command: cf. for a similar instance Matth xvii 18 with Mk ix 26. The frustration of our Lord's purpose described in Mk vii 24 is omitted by Matthew, cf. xv 21 f.: so Mk vi 48 b omitted by Matth xiv 25. So again he omits incidents which appear to imply a limitation of our Lord's knowledge and contain requests for information, cf. Mk ix 16 f. with Matth xvii 14 f., Mk v 9 with Matth viii 28 f., Mk v 30 with Matth ix 21 f., Mk vi 38 with Matth xiv 16 f. On the other hand he inserts phrases which emphasise the ease and completeness with which his works are effected, cf. Matth xiv 35 f. with Mk vi 54—56. He adds a special title of respect, cf. Matth viii 2 with Mk i 40.

The authority with which our Lord's person is thus invested is most directly and obviously manifested in his works of power. But it is characteristic also of his teaching and not least of his teaching in relation to the two great Jewish religious institutions of the time, the Law and the Temple.

The Law

Towards the Law our Lord's attitude is that of one who comes not to destroy but to fulfil, v 17. He thus re-enacts the Mosaic law, as of divine origin and sanction, v 18 f.; at the same time he supersedes the literal interpretation of its precepts by one higher and more spiritual given on his own authority, cf. v 21 ff., 27 ff. This new interpretation indeed involves the practical abolition of certain enactments which contradict the higher law, cf. v 33 ff., 38 ff., 43 ff. While however fulfilling rather than abolishing the Mosaic law, our Lord is represented as condemning the traditions or additional detailed ordinances which generations of scribes had built up as a fence to the law, cf. xv 3 ff., xxiii 4, 16 ff., 23 ff. These accretions had been allowed to choke the weightier matters of the law, cf. xxiii 23, and were for the many an intolerable burden, xxiii 4. It may indeed well be that this attitude of antagonism to the Pharisaic traditions is the explanation of the marked anti-Pharisaic tone revealed in the Gospel. Matthew belonged to the Apocalyptic school of thought, and was naturally opposed to the Rabbinic party, which at the time when he was writing may already have begun their endeavour, ultimately successful, of making the law the one bond and hope of Judaism. Behind the Rabbinic traditions however the law remained intact, and Matthew seems to be at special pains to assert our Lord's own adherence to it. Thus in the incident of xv 1—20 it is the tradition with regard to washing before meat which is condemned. The law of unclean meats is not, as in Mark's explanation, vii 19, wholly abolished. So again with the Sabbath; the detailed precepts with regard to the Sabbath are shewn to be of secondary importance, cf. xii 2 ff., 10 ff.: but the institution itself is respected, cf. Mk ii 27 f. The Mosaic law of witness holds good in the Christian community, cf. xviii 16, Deut xix 15. This again may explain the exception to be found to the complete prohibition of divorce found in the two passages, v 32, xix 9 and not in the corresponding passages in Mark and Luke.

The Temple

A similar authority is exercised in reference to the Temple. Our Lord in hinted reference to himself speaks of 'one greater than the Temple,' Matth xii 6. He assumes the authority of a son over his Father's house (xxi 12 f.) in purifying the court of the Gentiles from those who profaned it. He claims the freedom of a son (xvii 25 f.) to be dispensed from the obligation of paying the Temple tax. But to him the Temple and its ceremonial were not, like the moral law, a permanent institution. Both the building and the sacrificial ritual for which it stood were part of an order which was 'nigh unto vanishing.' He used the Temple courts as a Rabbi, xxi 23 ff., cf. Lk xxi 37: but he is silent as to the characteristic worship of the Temple—the sacrificial ceremonial of the priests. He directly predicts the complete destruction of the fabric, xxiv 2: and the charge of the two witnesses at the trial before Caiaphas that 'this man said, I am able to destroy the

Temple of God, and to build it in three days' points to a saying of our Lord, cf. Jn ii 19, perhaps to a line of teaching, cf. Jn iv 21 ff., in which the material framework of the Temple and its ordered ritual were shewn to stand in the way of a true worship. At least it would seem that there must have been marked features of our Lord's actions and teaching, which were interpreted as having this implication. It is difficult otherwise to explain the alliance of the Sadducean and priestly party with the Pharisees and the leading part taken by the former, cf. Matth xxvi 3, 14 ff., xxvii 1, 20, 41, in bringing him to his death. The line of teaching referred to is more explicit, as has been seen, in St John than in the Synoptics: it is implied in the charge later brought against Stephen, Acts vi 13 f.: and it is drawn out to its full logical consequences in the Epistle to the Hebrews. The whole Epistle represents an attempt to point out, for the benefit of those who were tempted to cling to the old order, that the vitical priesthood and ordinances and with them the building, with which they were associated, were but 'a shadow of the good things to come,' x 1, and that the time had come to look to the 'greater and more perfect tabernacle not made with hands,' ix 11. The omission of any examples of connected teaching on this subject in Matthew and the other Synoptists is not hard to explain. For them, even before the fall of the city and still more afterwards, the Temple had ceased to be the refuge of the national hope: and the preservation of our Lord's teaching upon it had ceased to be of primary concern. Yet the evidence such as it is suffices to shew that while he used the Temple as a teacher he claimed authority over it and deliberately pronounced its doom.

VIII. *Political, religious and social conditions of Palestine presupposed in the Gospel*

Knowledge of the background of the Gospel presupposed

The Gospels are written against a background of political, religious and social life—Jewish and Roman—and can only be intelligently read in the light of that background. 'The teachings of Jesus himself,' writes Baron von Hügel[1], 'and the practice of his early followers require for their full elucidation a description of the Israelitish and Jewish thought which preceded him, and of the religious and political parties which more or less surrounded him.' If this be true of all the Gospels, it is pre-eminently true of Matthew. Written by a Jew and for Jews, it is steeped in allusions, tacit or expressed, to Jewish institutions, customs and life. To the readers, for whom the Gospel was primarily intended, that world of thought and action was familiar ground. It was the tradition to which they had been brought up, the atmosphere in which they had moved or were moving. For twentieth century readers all is different: and for them both the primary interpretation and the application to the present day of our Lord's teaching will be largely lost, unless that back-

[1] *Church Quarterly*, Jan. 1915.

ground is at least in barest outline reconstructed and explicitly presupposed. The following notes are an attempt to supply such an outline of the outward conditions within which our Lord's ministry was discharged.

It will be well to begin with a brief sketch of the external history of the Jews from the Persian period until the rise of Herod the Great.

The Persian period

During the former Judah formed a small division of the satrapy 'Beyond the River.' The Jews enjoyed a certain measure of self-government under the High Priest and a council of priests and princes of the people; while behind them, as the ultimate authority, was the Q'hal or congregation of Israel. It was a time when the prophet's voice was silent. The place of the prophets as religious and moral leaders was taken by (*a*) the priests, who made the Temple the religious centre of Judaism, enriching its worship with sacrificial ritual and psalm; (*b*) the scribes, whose task it was to safeguard and codify the law, to instruct the people in it and to inculcate its observance by all: with this end in view it is probable that in this period the synagogue came into prominence for popular worship and education; (*c*) the wise men, who in the decay of prophecy developed a humanistic type of teaching consisting of laws and maxims on everyday life and conduct. The period was also marked by the displacement of Hebrew by Aramaic as the spoken language of the people, though Hebrew remained the language of sacred literature. It was now too that the Dispersion began and with the settlement of Jews in city centres outside Palestine the absorption of alien modes of thought.

Persian ascendancy was followed by the Greek Empire founded by Alexander the Great, who secured control of Syria and Palestine by the battle of Arbela, B.C. 331. On the death of Alexander Palestine passed into the possession of Egypt and the Ptolemies. Greek cities were established in the Decapolis and elsewhere and Greek modes of thought and life began to gain influence. Many Jews were transferred to Alexandria and became the nucleus of an important and large Jewish colony. From this period also dates the Septuagint translation of the Hebrew scriptures into Greek. At the same time the office of the high priesthood gained in dignity and outward splendour, cf. Ecclus l.

Graeco-Egyptian period

By the victory of Antiochus the Great at Paneas in B.C. 198 Palestine passed under a new master, the Seleucid kings of Syria with their capital at Antioch. In B.C. 175 Antiochus Epiphanes, 'God Manifest,' nicknamed Epimanes the 'Madman,' succeeded to the Syrian throne. Already a deep rent had appeared in Jewish thought and society, the Hellenist party favouring the Seleucid rule and the introduction of Greek customs, and the Chasidim or pious revolting against alien rule and life. On the appointment of Jason, a pronounced Hellenist, as High Priest began the deliberate introduction of Greek manners and institutions. The process was hastened by the sack of Jerusalem in B.C. 170 on Epiphanes' return from Egypt and consummated after the second fall of the city in B.C. 168, when Judaism was forcibly suppressed, Greek worship was introduced and in

Graeco-Syrian period

December the abomination of desolation was set up and sacrifice was offered to Zeus Olympius on the altar of burnt offering.

Maccabaean rising and Hasmonaean rule

In B.C. 167 took place the rising of Mattathias and his five sons, John, Simon, Judas, Eleazar and Jonathan, a priestly family living at Modin in the Shephelah. Joined by the refugees of the Chasidim party they secured under Judas' leadership a series of victories B.C. 166—165 and on the 25th December of the latter year the Temple was rededicated and the daily burnt offering restored. In B.C. 142 Simon, the last surviving son of Mattathias, succeeded to the leadership and was nominated High Priest, Commander-in-Chief and Ethnarch, and his position made hereditary. Under John Hyrcanus (B.C. 135—105) and Alexander Jannaeus (B.C. 104—78), more warriors than priests, Judaea became practically an independent principality and its territory was largely extended by conquest. But the worldly policy and ambition of the Hasmonaean rulers led to a growing breach between their party and that of the Chasidim now organised as the separatist or Pharisee party. The latter gained a temporary ascendancy from B.C. 78—69, when Alexandra, widow of Alexander Jannaeus, with her son Hyrcanus as High Priest, held the reins of power. The death of Alexandra led to a dispute for the high priesthood between Hyrcanus and his Sadducean brother Aristobulus II. The dispute led to the direct interference of the Romans, who in B.C. 63 under Pompey the Great took and occupied Jerusalem. Hyrcanus was made High Priest but deprived of political power, which was now placed under Roman suzerainty in the hands of Antipater the Idumaean. After the murder of the latter and the disturbances which followed Herod his son was made king by the Romans in B.C. 40, and in B.C. 37 established himself by force of arms at Jerusalem.

Roman ascendancy

Thus Rome and the Emperor (Augustus et Roma) formed the unvarying political background of Palestine in our Lord's time. Under the Herodian dynasty the country formed a tributary protectorate with complete powers of internal self-government. But the deposition of Archelaus in A.D. 6 led to the complete annexation of Judaea, and from that time until the destruction of Jerusalem in A.D. 70, except for an interval of three years A.D. 41—44, during which Herod Agrippa was recognised as king, Judaea was a Roman dependency governed by a procurator nominated by and responsible to the Emperor. The procurator, who had a permanent garrison of Roman troops at his disposal, was responsible for the suppression of sedition and rebellion, for the good government of the country and for the collection of the imperial poll tax. The office was held under Tiberius Caesar from A.D. 26—36 by Pontius Pilatus, a harsh and unsympathetic ruler, who disregarded the religious scruples of the Jews by introducing symbols of idolatrous worship into Jerusalem and cruelly punished any form of popular rising (cf. Lk xiii 1). His cruelty led to the laying of a complaint before Vitellius governor of Syria, and Pilate was summoned to Rome A.D. 36 to explain his conduct. Tiberius died before he reached Rome and Pilate was not reappointed.

Herodian rule (1) Herod the Great

At the time of our Lord's birth Herod surnamed the Great was drawing to the end of a long reign. He had acquired his kingdom by favour of the Romans in B.C. 37, and as a vassal of the Romans he maintained and extended his power. As a firm ruler maintaining order in his dominions and as the patron of Hellenic culture he succeeded in retaining the favour of the suzerain authority: but only at the cost of alienating the Jews. He sought indeed to serve two masters and while satisfying the Romans also to conciliate his own subjects. By his marriage with a Hasmonaean princess, by the observance of Jewish legal ordinances, by remitting taxes in times of distress and by feeding the poor at his own expense, by using his influence on behalf of the Jews of the Dispersion, above all by his building of the Temple, he endeavoured to court the favour of the Jews. He won to his side the party of political opportunism, known as the Herodians, but to the mass of the people he remained an alien usurper, an Idumaean and a vassal of the oppressor. The distrust with which his measures of conciliation were continually met gradually led him to a change of policy. He came increasingly to disregard Jewish susceptibilities, and even the Pharisees, whom formerly he had protected as the party content to leave politics alone, felt the weight of his hand. He became increasingly suspicious and vindictive, Mariamne his wife and three of his sons being among the victims of his jealousy. The massacre of the infants of Bethlehem (Matth ii 16) was among the last, but by no means the most outstanding of his acts of cruelty.

By the will of Herod the Great, ultimately confirmed by the Emperor Augustus, Archelaus became ethnarch of Judaea, Samaria and Idumaea, Antipas tetrarch of Galilee and Peraea, and Philip tetrarch of Trachonitis and Ituraea; the three sons thus sharing the father's dominions between them.

(2) Archelaus

Archelaus proved a cruel and unpopular ruler, cf. Matth ii 22 f.: soon after his father's death he went to Rome to secure imperial confirmation of his succession, and was followed by a deputation of Jews requesting to be placed under direct Roman rule. He was deposed and banished in A.D. 6 and his territory placed under a procurator directly responsible to the Emperor.

(3) Antipas

Antipas tetrarch, wrongly called king, Mk vi 14, of Galilee and Peraea, ruled like his father under Roman patronage and adopted the Roman military system (Matth viii 5) and the Roman method of collecting customs (ib. ix 9). True to the family tradition, he built Tiberias as his capital in the Hellenic style, and named it after the reigning Emperor. A man of vicious and luxurious life (Matth xiv 3, 6, cf. xi 8), and openly a scoffer at religion, he was yet full of superstitious fears and the prey of a guilty conscience (Matth xiv 2). After the murder of John the Baptist (Matth xiv 9 f.) he endeavoured to persecute our Lord (cf. Lk xiii 31), who summed up his character in the term 'that fox' (Lk xiii 32): from time to time our Lord left his territory (cf. Matth xiv 13, xv 21, xvi 13) to avoid his

hand. Once only in the Gospel record (Lk xxiii 7 ff.) was our Lord directly confronted with him. In A.D. 38 he was deposed and banished to Gaul.

(4) Philip

Philip became tetrarch of the district east and north-east of the sea of Galilee (cf. Lk iii 1). He built Caesarea Philippi, formerly Paneas, renaming it after Augustus and adding Philippi to distinguish it from Caesarea Stratonis. It was to his territory that our Lord retired from Galilee. He was a milder and better ruler than his brother and died in A.D. 34.

Pharisees

The self-chosen title of the Pharisees was Haberim, the Brethren. Their more common designation represented them as the 'separatist' party, Hebrew Perushim—the party of those who kept themselves uncontaminated either by the heathen without or the godless 'people of the land' within.

They arose as a party in the Maccabaean period (circ. B.C. 135–105), when the Greek habits and institutions encouraged by the Hasmonaean princes threatened to destroy the distinctive character of the nation. They stood for the law and all that was distinctive of Judaism and in protest against the invasion of alien thought and practice. Suppressed at first, they won a footing in the Sanhedrin in B.C. 78—69 by the favour of Queen Alexandra widow of Alexander Jannaeus, and, as the party disinclined to interfere with politics, retained their influence under the Romans and Herods. After the destruction of the Temple and its ritual in A.D. 70 it was they who preserved the surviving elements of Judaism and built them up into the system which has lasted till to-day. With the final desecration of the city after the rebellion of Bar Kochba in A.D. 135 Pharisaism triumphed as the one hope of the nation and its religion.

For the Pharisees then religion and not politics was the main business of life. Acknowledging indeed no kingdom but that of God, they yet did not draw from this the Zealot conclusion of the duty of active rebellion against the foreign ruler. Instead they looked to God himself to inaugurate the Messianic kingdom and meanwhile devoted themselves to the study and teaching of the law. Their main endeavour was to popularise religion. 'Their ideal for the nation was that it should be a school, and its heads schoolmasters.' Previous to their rise and work the prophetic teaching had not penetrated beyond a narrow circle. It was due to the Pharisees that the conceptions of the Messianic kingdom and of the divine choice of Israel became part and parcel of the national consciousness. For this task they made widespread use of the synagogue and the opportunities which it offered for instruction. In this respect they prepared ground on which our Lord's teaching might take root and grow.

Thus in our Lord's time the Pharisees were the popular democratic party. In opposition to the Sadducees they asserted for the whole people a holy and priestly character (cf. Ex xix 6, 2 Macc ii 17). As against the Sadducees again they accepted the more recent developments in popular religious belief (cf. Acts xxiii 8) and from their circle much of the popular apocalyptic

literature emanated. They thus won a place in popular regard as the 'righteous' of the nation and the true exponents of religion. Herein lay the danger of the fault, to which they yielded, which largely neutralised the value of their religious work for the nation and brought them into antagonism to our Lord and his teaching. They tended to pander to popular respect and to degrade religious symbols, cf. Matth xxiii 5, and practices, cf. vi 2, 5, 16, into means of winning applause. In their hands morality became divorced from religious practice. The prophets, whose teaching they professed to have assimilated and spread, had attacked ceremonial and ritual if divorced from justice and mercy towards man (cf. Micah vi 6 ff.). The Pharisees set the letter of the law into the place which outward ceremonial had occupied. They held not only by the Pentateuch but by the traditions, which had grown up round the law and were intended to safeguard it. The tithing of mint and cummin superseded the eternal principles of justice, mercy and faith. Religion was reduced to the observance of innumerable precepts, which only the few had knowledge and leisure to keep: meanwhile God and man's direct access to him in penitence and faith were relegated to the background.

Scribes

The scribes, also known as 'lawyers' or 'teachers of the law,' were the official kernel of the Pharisaic party. They looked to Ezra as their founder (cf. Ezra vii 6) and at first worked in an unofficial capacity at codifying and applying that body of law, which after the exile and still more after the destruction of Jerusalem in A.D. 70 was to form the bond of national unity and the distinctive contribution of the nation to religion.

Their functions in our Lord's time are summed up thus: *Sayings of the Fathers* i 1 'the men of the Great Synagogue said three things: Be deliberate in judgment: and raise up many disciples: and make a fence to the Torah.' They thus acted (*a*) in a judicial capacity. They won a place in the Sanhedrin, the supreme court of the nation, and formed a prominent section of it in our Lord's time and later, cf. Mk xiv 43, 53, xv 1, Acts iv 5. (*b*) as schoolmasters: it was they who formed classes of young men in school (Beth hammidrash) and Temple (cf. Lk ii 46) for the exposition of the law. The pupils would listen to and take part in the disputations, the ideal pupil being one who could retain in memory and repeat word for word what he had been taught: cf. *Sayings of the Fathers* xi 10 'Eliezer Ben Hyrcanus is a plastered cistern, which loseth not a drop.' It was with this method of teaching that our Lord's authoritative and original manner appeared in direct contrast, cf. Matth vii 29, Mk i 22. (*c*) as interpreters of the law. It was their task to draw up and impose such additional regulations as would safeguard the strict observance of the Mosaic precept. For this purpose they drew up and codified the Halacha, a system of rules and restrictions applying the Pentateuchal law and the sayings of the elders to every detail of conduct and life.

Sadducees

The Sadducees, the party of the Bene (sons of) Zadok, high priest in the days of David and Solomon (1 K i 8, 34, ii 35, 1 Chron xxix 22), were the wealthy Temple aristocracy, containing the members and adherents of the circle of families from which the high priests were drawn.

They had controlled the internal and largely the external politics of the nation during the Hasmonaean ascendancy, and before the accession to influence of the Pharisees. But from that time onwards they lost their monopoly of political influence: their prestige with the people too gradually sank owing both to their social exclusiveness and their political opportunism. As the secular party they aimed at making the best of the present and at discountenancing Messianic aspirations. 'They stood for practical politics in opposition to the purely religious life of the Pharisees. Like the ancient kings of Israel and Judah, the Sadducees were pleased to form alliances, erect fortresses and maintain troops: like the prophets, the Pharisees believed in attending to the requirements of religion and leaving everything else to Providence. The Sadducees were men of this world, who looked with a kindly eye on the general culture of the age; the Pharisees cared for nothing but the law and looked for the future Messianic deliverance[1].'

In the sphere of religion the Sadducees clung to the Pentateuch and the literal interpretation of the law in rejection of scribal traditions. They thus refused to accept the later developments of Jewish belief (cf. Lk xx 27, Acts xxiii 8). They dated civil enactments 'after the High Priest of the Most High,' and claimed exclusive sacerdotal privileges in the provision of the Temple sacrifices, while the Pharisees claimed a share in them for the whole people.

Herodians

In conjunction with the Sadducees may be placed the Herodians, as the extreme political wing of that party. They supported the rule of the Herods and so of the Romans as against the nationalist aspirations of the Pharisees and Zealots. It is therefore all the more remarkable to find them working in alliance with the Pharisees, cf. Matth xxii 15 f.

Zealots

The Zealots, Hebrew Kannaim, were those jealous for the honour of God and of his law and sanctuary. They looked to Phinehas as their typical example (Numb xxv 7 f.). Of this party was one of the Twelve, Simon 'the Cananaean' (Matth x 4) who is 'called the Zealot' (Lk vi 15). The Zealots were the extreme nationalist party and became organised and active as such under the Roman rule. While the Pharisees waited for the divine intervention for the assertion of the national hope, the Zealots were the party of violence. Carrying daggers with which to stab any who profaned the law or Temple, they won the unenviable name of Sicarii (assassins). They could not reconcile the rule of Caesar with the rule of God and believed in the duty of active rebellion to the Roman authority. They resisted by force the attempt of Herod the Great to place a golden eagle over the gate of the Temple. They rose into special prominence in the time of the census of A.D. 7 under the leadership of Judas of Galilee (Acts v 37). They made Galilee their base, where national hopes ran highest and recourse to violence was most readily taken (cf. Lk xiii 1, Jn vi 15). From the death of Agrippa I in A.D. 44 they constantly rose in rebellion against the Roman procurators and were constantly and cruelly repressed. It was they who headed the outbreak of the rebellion in A.D. 66 in the procuratorship of Florus, when the defeat of Cestius

[1] Fairweather, *Background of the Gospels*, pp. 152 f.

Gallus and seizure of Masada under the leadership of Eleazar ben Jair led to the Roman invasion under Vespasian and Titus A.D. 67—70. It was the Zealot leaders Simon Bar Giora and John of Gischala who were responsible for the civil strife which raged within Jerusalem at the outbreak of the siege, and whose desperate resistance added to the horrors of the fall and the completeness of the destruction of Temple and city.

Essenes

Notice must also be taken of the Essenes (so called probably from Zenuim, the chaste ones), a party which though not mentioned by name in the New Testament has probably left its mark both on the teaching of the Gospels and on the life of the primitive Christian community. A full description is given of the doctrine and practice in Jos. *Bell. Jud.* ii 8, §§ 2—13. An ascetic order, the members of which were admitted under strict vows, they lived a community life apart from general society. It is said by Philo that four thousand of them lived by the Dead Sea. They devoted themselves to the pursuit of holiness with the object in part at least of receiving divine revelation and the power of prophecy. They practised community of goods (cf. Acts iv 34 f.), abstinence from marriage (cf. Matth xix 10—12), from swearing (cf. Matth v 34) and from sacrifice, were ascetic in diet and strict observers of the Sabbath. Rising early for prayer they devoted the day to manual toil and the study of the law. Their missionary and educational activities were great. They travelled from place to place armed against attack, but otherwise dependent on the hospitality of those whom they visited (cf. Matth. x 10), organising schools, worship and the relief of the poor. Strict Jews in their observance of the Mosaic law, their belief in the future life was rather Hellenic than Jewish. The body was the prison of the soul, which escaped from it at death and migrated to a habitation of its own.

Jewish self-government

Subject to the control of the supreme authority, the reigning Herod or the Romans, the Jews were left free to control and administer their own religious and social institutions: and it remains to consider these institutions and the authorities which governed them. The authorities, through which the Jews exercised such powers of self-government as remained to them, were the High Priest and the Court of the Sanhedrin, over which he presided.

The High Priest

The High Priests of our Lord's public ministry are described, Lk iii 2, as Annas and Caiaphas. Annas was appointed High Priest in A.D. 6 by the legate Quirinius and deposed in A.D. 15 by the Procurator Valerius Gratus, predecessor of Pilate. He thus lost office but not power, and retained a predominant influence in the high priestly Sadducean circle of families. Five of his sons and a son-in-law held the office after him (cf. Jos. *Ant.* xx 9, 1, Jn xviii 13). It was the last of this succession, another Annas, who put to death James the brother of the Lord. Annas and his family derived their wealth largely from the 'booths[1] of the sons of Annas,' which had a monopoly of the sale of all materials for sacrifice and used the Temple court as saleyard. The house of Annas

[1] See Westcott, *St John*, vol. ii pp. 289 ff. note.

was unpopular both for the rapacity of its members and their harshness in judging offenders. It was before Annas that our Lord's preliminary and informal trial took place, Jn xviii 19—24. It was he who then sent him on to Caiaphas, Jn xviii 24, for the formal trial before the Sanhedrin, over which as official High Priest Caiaphas presided, Matth xxvi 57 ff.

Joseph Caiaphas, son-in-law of Annas, was appointed High Priest by Valerius Gratus A.D. 18, after the latter had deposed Annas and nominated in turn Ismael, Eleazar and Simon. It was Caiaphas who was the leading spirit in the intrigues which led to Jesus' death, cf. Matth xxvi 3—5, 14—16, Jn xi 49 ff. It was he who was responsible for the plea of the expediency of removing a dangerous popular hero, for the policy of removing him secretly and of using Judas in executing the plan. He it was again who presided over the examination of Jesus, which led to his condemnation for blasphemy.

Sanhedrin

The Sanhedrin, sometimes known as the Great Sanhedrin in contrast with the local courts of the provincial towns, was the supreme judicial authority of the Jews in our Lord's time. Its members, known as elders or councillors, were seventy in number and met under the presidency of the High Priest in the Lishkath ha Gazith, the Hall of hewn stones in the Temple, or in cases of emergency elsewhere, cf. Matth xxvi 57 f. Its members were drawn mainly from the two opposed parties, viz. the priestly nobility and the democratic Pharisees. On the occurrence of vacancies new members, who fulfilled the necessary qualifications of learning, humility and popular approval, were coopted and 'made to sit' by the laying on of hands. Limited and suppressed by Herod the Great, it regained its authority under the direct government of the Romans and was recognised as the supreme tribunal of the Jewish nation. In criminal cases the Court could condemn to death, but the death sentence could not be carried out without the procurator's sanction (cf. Jn xviii 31). Certain special cases, concerned e.g. with the trial of a false prophet or a high priest, or with the extension of the city or Temple, were reserved for its exclusive decision. The New Testament gives instances of trials for blasphemy (cf. Matth xxvi 65) and for the profanation of the Temple (Acts xxii 30) brought before it. Apart from its powers as a Court of first instance, cases would be referred to it from the lower Courts of Judaea: and in practice its influence would be widely felt and exercised beyond the limits of Jerusalem and Judaea in Galilee, cf. Lk v 17, Matth xv 1—and even as far as Damascus, cf. Acts ix 2. The Jews of the Dispersion throughout the empire too would look to it as the supreme Court of appeal in cases involving the interpretation of the Jewish law.

Two further religious institutions of our Lord's time, the Temple and the Synagogue, call for brief notice.

The Temple

The Temple, one of the architectural wonders of the world, was begun by king Herod in B.C. 20, and only completed a few years before its final destruction in A.D. 70. It occupied some twenty-six acres of the rocky platform to the east of the city, where the Dome of the Rock now stands. Within the extensive Court of the Gentiles and separated from

it by the 'soreg' or balustrade was the Court of the Women, the regular place of public worship. The altar of burnt offering stood in an enclosure separated from this, and beyond the altar to the west was the sanctuary itself, a glittering mass of white marble and gold and entered by the 'great door of the House.' Within the Holy Place or outer chamber of the sanctuary were the altar of incense, the seven-branched golden lampstand, and the table of shewbread. The Most Holy Place was empty but for a stone on which the High Priest placed the censer of incense on the Day of Atonement. The Temple was served by a host of officials from the High Priest down to the porters and Nethinim, who discharged the menial duties connected with it.

The daily service or Tamid, the continual burnt offering (cf. Ex xxix 38—42, Numb xxviii 3—8), took place at dawn. Lots were drawn between the priests on duty for the discharge of the various details connected with the Tamid, which culminated in the offering of incense and the burning of the victim. The priest chosen by lot to offer incense (Lk i 9) entered the sanctuary, and while the smoke ascended from the altar within the Holy Place the worshippers without in the Court of the Women prostrated themselves in silent adoration and prayer. The priest then emerged (Lk i 10, 21) before the expectant people and pronounced the blessing from the steps of the porch: whereupon the parts of the sacrificial victim were thrown on the altar and consumed. The pouring of the drink offering was the signal for the Levites to begin the chanting of the Psalm for the day, and with this closed the public service, and the private sacrifices (cf. Lk ii 24) began.

Synagogue

The establishment of the Synagogue is probably to be traced back to the Babylonian exile, when cut off from the Temple and sacrificial system, pious Jews fell back on the study of the sacred writings and a non-sacrificial worship. In our Lord's generation it was regarded as of ancient origin (cf. Acts xv 21), and the building so called would be found wherever within or without Palestine a Jewish community was established. Different groups of Jews of the Dispersion had their synagogues in Jerusalem (cf. Acts vi 9).

Many remains of Galilaean synagogues remain and a fairly accurate estimate of their structure and furniture can be gained. Rectangular in shape, and divided into aisles by rows of pillars, the end of the building facing the entrance would be occupied by the Bema or raised platform on which was the reading-desk. The floor space would be taken up with benches for the general congregation, while a semicircle of 'chief seats' would run on either side of the Bema for the leading members of the community. The most important piece of furniture was the Teba or ark, containing the sacred rolls of Law and Prophets.

The leading officials of the synagogue were the 'ruler of the synagogue,' cf. Lk viii 41, xiii 14, entrusted with the care of the building and the arrangement of the service, and the Chazzan or attendant (cf. Lk iv 20) who conveyed the sacred rolls from the chest to the reader and back and was responsible for the cleaning and lighting of the building.

The Sabbath service opened with the recitation of the Shema or Creed of Israel (Deut vi 4—9, xi 13—21, Numb xv 37—41) by the whole congregation. Then followed the lifting up of hands or prayers recited by one chosen individual, the other worshippers repeating the Amen. The lessons from Law and Prophets came next and the exposition, for the delivery of which any member of the congregation might be called upon by the ruler (cf. Lk iv 16 f., Acts xiii 15). The service concluded with the blessing pronounced by a priest, if present.

Besides being a place of worship, the local synagogue would also serve as school and court of justice (cf. Matth x 17).

Economic condition

Palestine and especially Galilee was a fertile country, agriculture being the staple occupation and means of support. Allusions are frequent to the sowing and reaping of crops, to olives, vines and figs, and to the care of sheep. Skilled handicrafts were widely practised, sometimes by the Rabbis. Builders, potters, carpenters are heard of. Below these was a large number of unskilled labourers, hired for a daily wage. Palestine was also a great trade route for merchants trafficking between east and west. The people were heavily taxed, being liable both for the sacred dues and also for the imperial tax. Yet though extremes of wealth and poverty were occasionally found, the people numerous as they were were generally prosperous and happy.

Language

Hebrew remained the language of sacred literature ; but for vernacular purposes was displaced by Aramaic, a language independent of, though allied to Hebrew, which had gradually spread through Western Asia during the five hundred years preceding the advent of Christianity. This was the vernacular of Palestine in our Lord's time and was almost certainly used by him in his teaching and conversation. But meanwhile Greek had been introduced and widely adopted in the East through the conquest and government of Alexander the Great and his successors. Its influence and use were widely extended by the establishment of Greek cities within and on the borders of Palestine, by the visits of Greek-speaking Jews of the Dispersion and by the popularity of the Septuagint version of the scriptures. Thus the people of Palestine were largely bilingual ; and Greek was the natural language for New Testament writers to use, whether writing for Jews or Gentiles.

ST MATTHEW

The title. The title of the Gospel in its original form would probably have been 'according to Matthew,' appended to the Papyrus roll on which it was written or copied.

The word Gospel was a later addition: it was not earlier than the second quarter of the second century that the word is known to have come into use as descriptive of a particular class of writing, viz. the record of the good news.

I, II *Genealogy, birth and infancy of Jesus*

(*a*) *Structure of the narrative.* The genealogy is constructed on a careful numerical arrangement of three divisions, each containing fourteen generations, see *v.* 17: so too the second chapter records three incidents of our Lord's infancy (for recurring divisions into three see Introduction p. xxvi f.). Further the incidents are so described as to culminate in prophetic passages, i 23, ii 17 f., 23, each introduced by a set formula. Thus from the first the narrative is given a markedly Jewish setting.

(*b*) *Sources.* The Jews carefully preserved their family pedigrees, and special care would be taken in the case of families of royal or priestly descent. We have in 1 Chron i—ix an example of such public records of descent. Indeed it is from 1 Chron i—iii that the Evangelist has probably derived his materials for the genealogy of Jesus as far as Zerubbabel *vv.* 2—13: some other public or private source would supply the later names.

The narratives of the birth and infancy seem obviously to be traceable to Joseph: just as the Virgin appears to supply directly or indirectly the material of Lk i, ii. The latter would seem to presuppose an early written record in Aramaic; and so the incidents of Matth i, ii would be among those, to which the evangelist had special access, preserved orally or in writing in the Judaeo-Christian community of Palestine.

(*c*) *Purpose.* The two chapters, as indeed the whole Gospel, serve the two-fold purpose partly of a polemic addressed to non-Christian Jews and partly of confirming the faith of the Judaeo-Christian community in the Messiahship of Jesus.

(1) Throughout the two chapters the writer seems to have in view

calumnies circulated among the Jews as to the origin, character and work of Jesus. We know that such calumnies were prevalent in the writer's day. One such explained the fact of the empty tomb by the assertion that our Lord's body was stolen by the disciples, cf. xxvii 62—66, xxviii 12—15: and doubtless slanderous traditions as to his origin, birth and infancy were already in vogue at the time when the Gospel was written. The reading of Mk vi 3 'the carpenter, the son of Mary' undoubtedly implies a slur on his birth and parentage (cf. Jn viii 41): hence perhaps the change in the saying as it appears in Matth xiii 55 and Lk iv 22. These traditions took shape later in the Talmudic literature and may be summarised thus: 'Jesus called ha Notzri, ben Stada and ben Pandira, was born out of wedlock. His mother was called Miriam, and was a dresser of women's hair. Her husband was Pappus B. Judah and her paramour Pandira. She is said to have been the descendant of princes and rulers, and to have played the harlot with a carpenter. Jesus had been in Egypt, and had brought magic thence. He was a magician and deceived and led astray Israel. He sinned and caused the multitude to sin' (Art. 'Christ in Jewish literature,' Hastings' *Dict. Christ and the Gospels*, vol. ii, p. 877). It is such travesties of the truth, whatever form they took in his own day, that the writer both in the genealogy and subsequent narratives aims at repudiating. The facts of the ancestry and mission, the birth and descent into Egypt are given, as known in the family of Jesus and the inner circle of believers; just as indeed the whole Gospel is a vindication of his Messianic claims as against those who accused him of being heretic, apostate and deceiver.

(2) But further the chapters are also addressed to the Christian element among the Jews: indeed it is they who are primarily in view. For them the genealogy serves the purpose of proving the legal descent of Jesus from David. Such a proof was required in a Gospel addressed to Jews, who looked for the Messiah to spring of David's line, cf. xxii 42. Legal descent was reckoned on the male side; hence it is through Joseph and not the mother, that the ancestry is traced. The narratives of the birth and infancy similarly serve to connect the origin of Jesus with Messianic tradition. He must be Christ not only by legal descent but by 'the more sure word of prophecy.' Hence the prophetic passages in which the narratives culminate, and which would serve to strengthen the assurance of those who looked to find in the Messiah's life from birth to death a detailed fulfilment of that which the Lord had spoken through the prophets. Hence too the implied suggestion of prophetic passages, even when not quoted (cf. ii 11 note), and of the recapitulation of the history of the holy people in the Head of the new Israel (cf. ii 13 note).

(*d*) *The Virgin birth.* The facts then are disclosed under pressure: for believers they are called for to confirm their faith, for unbelievers to refute slander; and the very reserve and naturalness with which the story of the Nativity is told is the best assurance of its truth. The writer has in view certain questions, to which the facts

told in the simplest language furnish the answer. If it is true that he derives his facts from that cycle of Palestinian traditions, which form his special source and in which if anywhere we should look for the legendary element, it is also true that this particular narrative bears no trace of legendary accretion. There is in it no evidence of an attempt to encircle the birth of Messiah with an imaginary halo of romance and miracle. There is nothing in the narrative to satisfy a sign-seeking curiosity. It is doubtless true that stories of divine fatherhood are pagan rather than Jewish: there was nothing in Jewish tradition or Jewish expectation to give rise to the fable, if fable it is. 'Such a fable as the birth of the Messiah from a virgin could have arisen anywhere else easier than among the Jews,' wrote Neander. Hence there would be every reason for excluding the narrative, unless it were fact, from a Gospel written by a Jew for Jewish readers. There is nothing in the details, as narrated, which would serve as a special commendation to Jews of Jesus' Messianic claims. Such a commendation the writer indeed seeks to give. There was however no passage recognised as Messianic to which the facts corresponded. Hence he is led to avail himself of a passage, to which no Messianic significance had been attached, and through its Septuagint form to adapt it to his purpose. But it is the prophecy which is forced into line with an existing fact, and not the fact which is moulded to agree with an existing tradition. It is again doubtless true that the story as told served to enshrine and give concrete shape to the truth that he who was born 'to save his people from their sins' was himself sinless, and that he whom prophecy had named Immanuel was himself Son of God; yet this is far from saying that the story grew up or was constructed, to give a basis of fact and a pictorial setting to a spiritual truth. Not in the restrained simplicity of the writer's language would such an invention have found expression. 'With child of the Holy Ghost': such is the form in which the mystery of the Incarnation is revealed. So veiled and so revealed we prefer to leave it without explaining it or explaining it away.

(*e*) *Person and mission of Jesus.* The chapters anticipate the main body of the Gospel in the account which they give of the Person of Jesus and of the scope of his Messianic mission. He is (i) man: born of a human mother, i 25, ii 1, of the seed of David, i 6 ff. His life is endangered, ii 13. (ii) God: conceived of the Holy Ghost, i 18; his presence, as his prophetic name foreshadows, i 23, is the presence of God amongst men. (iii) Messianic king: the royalty of the house of Judah won by David, i 6, lost at the Captivity, i 11, is regained by Jesus, i 16. He is given the title King of the Jews, ii 2, and receives royal homage as such, ii 11. As to the scope of his mission he is primarily Messiah of the Jews by descent, i 1—16, by name and destiny, i 21, by fulfilment of prophecy, i 22 f., ii 5 f., 15, 23. Yet he is also a light to lighten the Gentiles; there is Gentile blood in his ancestry, i 5. He is sought and worshipped by Gentiles, ii 1—12; he takes refuge from his own land in a Gentile country, ii 13 ff.

I [1]THE book of the [2]generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; 3 and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat [3]Ram; 4 and [3]Ram begat Amminabab; and Amminadab begat Nahshon; and Nahshon begat Salmon; 5 and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; 6 and Jesse begat David the king.

And David begat Solomon of her *that had been the wife* of Uriah; 7 and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat [4]Asa; 8 and [4]Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; 9 and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; 10 and Hezekiah begat Manasseh; and Manasseh begat [5]Amon; and [5]Amon begat Josiah; 11 and Josiah begat Jechoniah and his brethren, at the time of the [6]carrying away to Babylon.

12 And after the [6]carrying away to Babylon, Jechoniah begat [7]Shealtiel; and [7]Shealtiel begat Zerubbabel; 13 and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham unto David are fourteen generations; and from David unto the [6]carrying away to Babylon fourteen generations; and from the [6]carrying away to Babylon unto the Christ fourteen generations.

18 Now the [8]birth [9]of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the [10]Holy Ghost.

[1] Or, *The genealogy of Jesus Christ*
[2] Or, *birth*: as in ver. 18.
[3] Gr. *Aram.*
[4] Gr. *Asaph.*
[5] Gr. *Amos.*
[6] Or, *removal to Babylon*
[7] Gr. *Salathiel.*
[8] Or, *generation*: as in ver. 1.
[9] Some ancient authorities read *of the Christ.*
[10] Or, *Holy Spirit*: and so throughout this book.

19 And Joseph her husband, being a righteous man, and not
willing to make her a public example, was minded to put her
away privily. 20 But when he thought on these things, behold,
an angel of the Lord appeared unto him in a dream, saying,
Joseph, thou son of David, fear not to take unto thee Mary thy
wife: for that which is [1]conceived in her is of the Holy Ghost.
21 And she shall bring forth a son; and thou shalt call his name
JESUS; for it is he that shall save his people from their sins.
22 Now all this is come to pass, that it might be fulfilled which
was spoken by the Lord through the prophet, saying,

23 Behold, the virgin shall be with child, and shall bring
forth a son,
And they shall call his name [2]Immanuel;

which is, being interpreted, God with us. 24 And Joseph arose
from his sleep, and did as the angel of the Lord commanded
him, and took unto him his wife; 25 and knew her not till she
had brought forth a son: and he called his name JESUS.

II Now when Jesus was born in Bethlehem of Judæa in
the days of Herod the king, behold, [3]wise men from the east
came to Jerusalem, 2 saying, [4]Where is he that is born King of
the Jews? for we saw his star in the east, and are come to
worship him. 3 And when Herod the king heard it, he was
troubled, and all Jerusalem with him. 4 And gathering together
all the chief priests and scribes of the people, he inquired of
them where the Christ should be born. 5 And they said unto
him, In Bethlehem of Judæa: for thus it is written [5]by the
prophet,

6 And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.

7 Then Herod privily called the [3]wise men, and learned of them
carefully [6]what time the star appeared. 8 And he sent them to
Bethlehem, and said, Go and search out carefully concerning
the young child; and when ye have found *him*, bring me word,

[1] Gr. *begotten.* [2] Gr. *Emmanuel.*
[3] Gr. *Magi.* Compare Esther i. 13; Dan. ii. 12.
[4] Or, *Where is the King of the Jews that is born?*
[5] Or, *through* [6] Or, *the time of the star that appeared*

that I also may come and worship him. 9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 And when they saw the star, they rejoiced with exceeding great joy. 11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. 12 And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. 14 And he arose and took the young child and his mother by night, and departed into Egypt; 15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son. 16 Then Herod, when he saw that he was mocked of the [1]wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the [1]wise men. 17 Then was fulfilled that which was spoken [2]by Jeremiah the prophet, saying,

18 A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. 21 And he arose and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus was reigning over Judæa in the room of his father

[1] Gr. *Magi*. Compare Esther i. 13; Dan. ii. 12. [2] Or, *through*

Herod, he was afraid to go thither; and being warned *of God* in a dream, he withdrew into the parts of Galilee, 23 and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken [1]by the prophets, that he should be called a Nazarene.

[1] Or, *through*

I 1. *The book of the generation:* cf. Gen v 1 'This is the book of the generations of Adam' which the words were no doubt intended to recall: they are probably here the title of the genealogy, not of the whole Gospel. Applied in Gen v 1 to Adam and his immediate descendants, they would suggest the new humanity begun in Jesus. Cf. St Luke iii 38.

Christ: only here in the Gospel is the word used as a proper name, cf. Mk i 1; elsewhere in the Gospel, e.g. xvi 16, 20, xxii 42, it is used in its literal significance—the anointed one—as a title of the Messiah. It is a striking indication of the trustworthiness of the record that, written at a time when 'Christ' was in general use as a name of the ascended Lord, it does not commit the anachronism of interpolating this use in the narrative, but preserves the strict sense of the word as used in our Lord's lifetime on earth.

The genealogy. The evangelist inserts the names of four women in the genealogy—Tamar (3), Rahab—Ruth (5), the wife of Uriah (6). Two of these are Gentiles, and three of them women of ill fame. The reason for the insertion would appear to be two-fold. (*a*) The Kingship of Jesus might be questioned on the ground of his lowly birth. The objection is answered by the fact that David was the chosen of the Lord in spite of the taint in his ancestry. (*b*) It forecasts the self-identification of Jesus not only with the lowly but with sinful humanity, both Jew and Gentile. Cf. *v.* 23 note.

16. *Joseph the husband of Mary, of whom was born Jesus.* The name of the mother is only introduced in connection with the actual birth of Jesus. The genealogy has been traced throughout through Joseph and the male line of ancestry. 'The descent from David is attested with regard to Joseph only, and not Mary, in accordance with the view that descent on the mother's side does not carry with it any right of succession, and that her husband's recognition of Mary's supernatural child conferred upon it the legal rights of his son.' (Dalman, *Words of Jesus*, E.T. p. 319). The variant reading found in the Sinaitic Syriac version 'Joseph to whom was betrothed Mary the Virgin, begat Jesus, called the Messiah,' even if 'the text underlying it is the nearest approach now extant to the original Greek,' still obviously refers to the legal and not the natural parentage.

18. *betrothed:* not as A.V. *espoused.* In Jewish law betrothal amounted to marriage and unfaithfulness after betrothal to adultery. Deut xxii 23 f.

19. *a righteous man.* The same term is used of Zacharias and

Elizabeth, Luke i 6. Primarily the word Righteousness, as in Luke i 6, represents the quality of a strict observance of the law. Joseph's righteousness, while it includes this, yet also exceeds it, cf. v 20; for while he obeys the letter of the law Deut xxiv 1 he determines to enforce it as humanely and considerately as possible.

20. *an angel...in a dream.* Joseph is ready for the divine message. He is conscious of his Davidic ancestry and of the Messianic hopes at that time prominent in the popular mind. He had even dreamed and prayed, we may suppose, that he would be father of the Christ: and the revelation reaches him along the lines familiar from O.T. association. Dreams were a traditional mode of such revelation, e.g. his namesake in Gen xxxvii 5, 9: so too the angel, e.g. Judges xiii 5 Manoah, Luke i 11 Zacharias, in each case to announce the birth of a Deliverer of Israel.

21. *it is he that shall save...* The pronoun is emphatic—'Himself shall save...,' cf. viii 17 'Himself took our infirmities....' The very name Jesus (Jehovah is salvation) points to the true author of Israel's deliverance. It is God *himself* who in the person of Messiah saves his people: cf. Is lxiii 5, Ezek xxxiv 11 f. Moreover the deliverance thus divinely effected is not from Israel's external enemies but from their sins.

22—23. The climax of the narrative is the Old Testament passage, of which the miraculous birth just recorded is the fulfilment. The passage is Isaiah vii 14 and records the sign given to Ahaz king of Judah of national deliverance from Rezin and Pekah kings of Syria and Israel. The original passage does not emphasise or even imply any miraculous feature in the birth. The emphasis is rather on the name Immanuel and its implications of the Divine Presence amongst men. It is only in its LXX translation, which Matth uses, that it becomes applicable to the Virgin birth. The Hebrew word 'almah'—young woman—appears in the Greek version as 'Parthenos'—virgin. It is not therefore that the event is forced into line with the passage of scripture, which indeed does not appear to have been interpreted in a Messianic sense in Rabbinic circles. It is rather, that the event being given and assured, the passage is singled out as that which can, even at the cost of forcing the meaning, be treated as prophetic of the event.

23. *Immanuel...God with us.* The hope of the prophecy cited at the opening of the Gospel is confirmed by the direct promise recorded at its close xxviii 20 f.

25. *called his name.* The naming would take place on the eighth day—the day of the Circumcision, Luke i 59.

II 1. *born in Bethlehem.* Matth says nothing of the circumstances which led to the presence of Jesus' parents in Bethlehem, Luke ii 1—3, nor should we have known but for Luke ii 4 that they had lived previously at Nazareth. Indeed the words of ii 23 would naturally imply a settlement there for the first time.

the days of Herod: for Herod the Great see Introd. p. xli. Matth's

note of time is the reign of the King of the Jews: Luke (ii 1 f.) characteristically dates from the reigning Emperor and from the Governor of the Province, under whose authority the census in Judaea was held.

wise men from the east: R.V. marg. *Magi.* The term was originally applied to a Median tribe which developed into a priestly caste (Herod. i 101, 132), representatives of which were found in Babylon, Persia, Cappadocia and elsewhere. Of their number would be the 'wise men' found in attendance on the king at the Babylonian (cf. Dan ii 12) and the Persian (Esth i 13) courts. The title Rabmag, probably 'master of the magicians' (cf. Dan v 11), occurs in the list of Babylonian officials (Jer xxxix 3). In classical times (cf. Tac. *Ann.* ii 24) the term is used as one of reproach of quack 'interpreters of dreams': cf. J. Lightfoot, *Hor. Heb.* p. 25, 'Venefici, vel malis artibus dediti.' No such reproach attaches to the title here; professional astrologers they sought and followed the guidance of the stars, as Joseph had followed the revelation made in a dream (i 20). Their traditional number three and the fact that they were kings (cf. Festival of 'the Three Kings' a popular name of the Epiphany) does not appear in Matth and is a later tradition borrowed in part perhaps from Old Test. prophecy of Is lx 3.

2. *his star in the east:* rather perhaps *at its rising.* The expectation of a Deliverer was widespread at this period not only in Palestine and amongst Jews but also in the pagan world, see Verg. *Eclog.* iv, esp. ll. 7—10:

> Now from the skies is descending a new generation of men,
> Thou to the boy in his birth—upon whose first opening eyes
> The iron age shall close and a race that is golden arise—
> Chaste Lucina, be kindly. (Bowen's trans.)

The Messianic hope was cherished in East as well as West, and amongst the Magi was naturally associated with the appearance of an astronomical phenomenon. Such a phenomenon appeared in B.C. 7 in the conjunction of Jupiter and Saturn in Pisces. The possible identification of this stellar conjunction with Messiah's star may perhaps give an indication of the date of our Lord's birth. There is external evidence for the fact that the first census in Syria (cf. Lk ii 2) occurred in B.C. 8—7 when Saturninus was Governor of that province. The two occurrences taken together point to B.C. 8 as the date of our Lord's birth. (See Ramsay, *Was Christ born in Bethlehem?* the date B.C. 6 is suggested: later—see preface to Mackinlay, *The Magi, how they recognised Christ's star*—he admits that B.C. 8 is more probable.)

5 f. *In Bethlehem of Judaea: for thus....* Bethlehem was the popularly accepted birthplace of Messiah, cf. Jn vii 42. The passage (Micah v 2) is cited not in the Hebrew or LXX form, but probably as it was given in Matth's list of Messianic testimonia (see Introd. p. xxv).

10. *when they saw the star, they rejoiced.* There is a marked contrast in the passage between the Magi, Gentiles and unbelievers in

the true God, and the people and rulers of Israel. The latter meet the news of the birth of a King with indifference, hostility or fear (cf. *v.* 3). The former welcome the sign given and follow its guidance till their quest is over. Just as Lk early in his Gospel (iv 16—30) inserts a narrative which anticipates the rejection of Messiah by his own people, so in Matth the visit of the Magi is prophetic of the entry on the part of the Gentiles on the inheritance, which the Jews had lost, cf. viii 11 f., xxi 43.

11. *gifts, gold and frankincense and myrrh.* The gifts 'offered,' the best products of the countries from which they came, were tokens of allegiance, cf. Ps lxxii 10. It is strange that Matth does not at this point add an appropriate citation from Old Testament. More than one might have been given: for the star cf. Numb xxiv 17: for the visit of magnates to the cradle of Messiah cf. Is lx 3, 10, Ps lxxii 10: for gifts presented cf. Is lx 6, Cant iii 6. These passages were doubtless in Matth's mind and would naturally arise in the minds of his Jewish readers without direct reference.

13. *flee into Egypt.* Egypt, under Roman rule and with a large population of Jews, connected too with Palestine by an ancient and well known caravan route, would be a natural place of refuge from Herod's cruelty. The recording of the incident by Matth may be taken as serving a three-fold purpose: (*a*) it is the fulfilment of a passage of prophecy 15 b; (*b*) it serves to rebut calumnies rife among the Jews as to the character of the sojourn in Egypt (see note *c* above p. 2); (*c*) it reveals a correspondence between the early history of the chosen people and the early life of Messiah. As the ancestors of Israel had left the land of Canaan (Acts vii 14) and taken refuge in Egypt (Acts vii 15) and their descendants had returned to Canaan (Acts vii 45), so too had Messiah the head of the new Israel. And again as Moses had fled from a king's wrath and taken refuge in the wilderness (Acts vii 29) and on that king's death (cf. Ex iv 19 'go return into Egypt: for all the men are dead which sought thy life') returned to Egypt as deliverer of his people (Acts vii 34 f.), such too had been the course followed by Messiah, prophet and law-giver of the new Israel.

15. *Out of Egypt did I call my son.* The original passage (Hos xi 1) refers to Israel the people, but is legitimately transferred to him, in whom Israel is summed up: an apocryphal tradition, probably based on Is xix 1, represents the idols of Egypt as falling down at the presence of the infant Christ.

16. *exceeding wroth.* The incident here described was only one, and far from the most notorious, instance of Herod's vindictive cruelty, especially at the end of his life. Cf. Jos. *Ant.* xvii vi 6 'He took care, when he was departing out of this life, that the whole nation should be put into mourning by the loss of their dearest ones, as he gave orders that one out of every family should be slain.' One of his last acts was to put Antipater his eldest son to death.

17 f. *Then was fulfilled.* In the original passage (Jer xxxi 15) Rachel, mother of Joseph and Benjamin, is pictured as lamenting the

fate of her descendants, as from her grave she hears the train of captives passing northward from the ruined city. The site of her tomb is described as the 'border of Benjamin' (1 Sam x 2) near Bethel (Gen xxxv 16), i.e. about ten miles north of Jerusalem.

22. *reigning over Judaea.* Archelaus succeeded in B.C. 4 as king of Judaea and Samaria to part of his father's dominions. He won a great reputation for cruelty and misgovernment, and was deposed by the Emperor's orders in B.C. 6 and banished to Gaul. Cf. Jos. *B.J.* ii vi 2 'This Archelaus, lest he should be in danger of not being thought the genuine son of Herod, began his reign with the murder of three thousand citizens.'

23. *called a Nazarene.* The words are not introduced as an exact quotation from any one passage of prophecy. The plural 'prophets' is used without the usual addition 'saying.' Probably a play upon words is intended, the title Nazarene recalling a Messianic term not infrequently used in Old Test., viz. Netzer, i.e. Branch, cf. Is xi 1, Jer. xxiii 5, Zech iii 8, vi 12. There was however probably a special purpose in pressing this somewhat fanciful connection. Among non-Christian Jews of the writer's day the term Nazarene would be one of contempt, as applied both to our Lord and to his disciples. Even during his lifetime the epithet was tinged with reproach, cf. xxvi 71, Jn xix 19. For the assurance of Christian and the refutation of non-Christian Jews, Matth by his use of the term here shews that the lowly origin, which was urged against his Messianic claims, was in line with the purpose of God. The action of his parents under the divine leading in settling at Nazareth, a place of obscurity and ill fame (cf. Jn i 46), was in fact a fulfilment of the prophetic anticipation that he should be 'despised and rejected of men.' Just as he was born of humble parentage and counted sinners of the Gentiles among his ancestry, so his surroundings were far from those which popular judgment assigned to the heir of David. His Messiahship was not impugned either by his origin or his home.

III 1—12 *Ministry of John the Baptist.* Mk i 2—8, Lk iii 2—17, cf. Jn i 6, 19—34

(*a*) *The Baptism of John.* The title Baptist as popularly applied to John not only pointed to Baptism as the most conspicuous feature of his work: associated with him, the rite had a peculiar character of its own, distinguishing it both from the Baptism of Messiah, which was to follow and supersede it, and from previous forms which the rite had taken. As already familiar to the Jews, baptism was the rite by which converts to Judaism marked their severance from the past and their full acceptance of the burden and privilege of the law and so became 'perfect Israelites' (see Edersheim, *L. and T.* vol. ii, append. xii). The Baptism of Messiah was to be one of inward and spiritual cleansing (*v.* 11). On the other hand John's Baptism did not so much mark an accomplished fact as an attitude of anticipation. They who submitted

to it professed (1) their repentance, (2) the expectation of the Kingdom which he had announced as imminent. By it they personally embraced the new life of anticipation. Such would henceforth be numbered among those who were 'looking for the consolation of Israel' and from them the ecclesia of Messiah would be formed.

(*b*) *His preaching of Messiah.* In Matth's account of the Baptist's preaching, the work of Messiah is represented as exclusively judicial. John himself came 'full of power by the spirit of the Lord, and of judgment and of might, to declare unto Jacob his transgressions, and to Israel his sin' (Mic iii 8). It is as discharging a work of judgment that he also pictures his successor. At least for the Pharisees and Sadducees (*v.* 7) Messiah's coming brings with it the 'wrath to come' (7). His baptism was one of refining and cleansing as 'with fire.' He separates the chaff from the wheat, and while gathering up the latter consumes the former (12). On the other hand the Fourth Gospel presents another aspect of the Baptist's preaching of Messiah. To John's disciples, who had submitted to the baptism of Repentance, Messiah comes in mercy. He is 'the Lamb of God, which taketh away the sin of the world,' Jn i 29, 36.

(*c*) *His style.* The Baptist speaks with the terse and epigrammatic force of an early prophet. We catch again the tones of an Amos of Tekoa. The strength of his preaching lies in its directness and in the homely figures employed to illustrate it. These are taken, as those later employed by Jesus, from his immediate surroundings and the common life of those who frequented his baptism. He speaks of the reptiles flying from the heat of a bush fire (7), of the fruit-bearing trees (8, 10), of the cutting down and burning of the barren trees (10), of the stones that lay around him (9), of the slave bearing his master's sandals (11), of the high level threshing floor and the winnowing process (12). The truth as so embodied could not easily be forgotten.

(*d*) *Analysis of the section.* (1) Scene of his appearance and his first message (1 f.), (2) as prefigured in prophecy (3), (3) his dress and food (4), (4) effect of his appearance and preaching (5 f.), (5) preaching to Pharisees and Sadducees (*a*) by summons to repentance (7—10), (*b*) by proclamation of the mightier to come (11 f.).

III And in those days cometh John the Baptist, preaching
in the wilderness of Judæa, 2 saying, Repent ye; for the kingdom
of heaven is at hand. 3 For this is he that was spoken of [1]by
Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

4 Now John himself had his raiment of camel's hair, and a
leathern girdle about his loins; and his food was locusts and

[1] Or, *through*

wild honey. 5 Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; 6 and they were baptized of him in the river Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? 8 Bring forth therefore fruit worthy of [1]repentance: 9 and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you [2]with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not [3]worthy to bear: he shall baptize you [2]with the Holy Ghost and *with* fire: 12 whose fan is in his hand, and he will throughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

[1] Or, *your repentance* [2] Or, *in* [3] Gr. *sufficient.*

III 1. *in those days.* The ministry of the Baptist had previously been the recognised starting point in the Gospel record of Mk i 2 ff., Acts i 22, x 37. The story of the birth and infancy (i, ii) was a later addition inserted to meet a special demand. Matth's point of time is then a loose term of literary and not of chronological connection with the preceding narrative. Lk more precisely (iii 1) places the Baptist's ministry in its setting of secular history.

cometh John the Baptist. Like Elijah (1 K xvii 1) he suddenly appears in manhood and the full discharge of his mission. To this Lk (i 5—25, 57—79) adds the story of his birth and infancy. The record of his life between childhood and the entry on his mission is summed up in a single terse phrase (Lk i 80).

the wilderness of Judaea: i.e. 'the south-eastern buttress of the Judaean plateau,' cf. G. A. Smith, *Hist. Geog.* pp. 312—317: for the name cf. Judges i 16, Ps lxiii title. The Baptist probably began his work near Jericho (cf. Josh xvi 1) at a point in the river where the caravans would cross: from these he would draw his earliest audiences, and through them news of his appearance and work would reach Jerusalem and the surrounding country: for other scenes of his work cf. Jn i 28, iii 23.

2. *Repent ye; for the kingdom...* The Baptist's first message, like our Lord's (iv 17), contains (*a*) an announcement, viz. the near approach of the kingdom of popular expectation, (*b*) a command, viz. of repent-

ance, a change of mind issuing in corresponding conduct, as the essential condition of admission to the kingdom just announced.

3. *this is he.* Prophecy had spoken not only of him that should come (cf. xi 3) but of his forerunner (cf. xi 10). The passage quoted, viz. Is xl 3, cf. Mk i 3, assigns to the Baptist the rôle of royal messenger, ordering the repairs of the roads in view of the expected progress and arrival of the king.

4. *his raiment:* not 'soft clothing' (cf. xi 8) but like that of his great predecessor (cf. 2 Kings i 8 and marg.): 'his very garb being that of repentance and confession,' Chrys.

his food: (*a*) locusts, still a common article of food: four varieties were permitted by the Mosaic code, cf. Lev xi 21 f., (*b*) wild honey, i.e. the honey of wild bees, stored in rock (cf. Deut xxxii 13, Ps lxxxi 16) or tree.

5. *Then went out...* The Baptist did not enter city or village (contrast Mk i 38) but chose his ground and waited for his hearers to 'come out' to him. The attraction of a prophet's appearance was felt both by the capital and by the country districts, including those east of Jordan. The year A.D. 26—27 was a Sabbatical year (cf. Edersheim, *L. and T.* i, p. 278), giving multitudes leisure for attendance on the Baptist.

6. *were baptized.* The rite was performed (1) by John himself, contrast Jn iv 2, (2) in the running waters of the Jordan, cf. Jn i 28, iii 23, (3) after acknowledgment of sins, as the necessary testimony of that repentance which was sealed in the baptismal rite.

7. *many of the Pharisees and Sadducees.* Lk iii 7a substitutes the 'multitudes,' to whom also the denunciation and warning which follows is addressed, 7b—10. The Pharisees and Sadducees, parties in mutual opposition both on religious (cf. Acts xxiii 6 ff.) and political grounds (see Introd. pp. xlii ff.), here act in combination. For later instances of the same alliance cf. xvi 1, 6, 11 f., xxi 45 f., xxvii 62.

Ye offspring of vipers: cf. xii 34, xxiii 33. The figure was probably suggested by a natural phenomenon, cf. G. A. Smith, *Hist. Geog.* p. 317 'Like a desert fire when the brown grass and thorns or the more fertile portions will blaze for miles, and the unclean reptiles creep out of their holes before its heat.'

who warned you to flee... The Baptist's words shew that their coming was unlooked for: 'In that he appears amazed, he implies both their former wickedness to be great, and their conversion marvellous beyond expectation,' Chrys.; for 'the wrath to come' cf. 1 Thess i 10.

8. *Bring forth therefore:* for the metaphor cf. vii 17 ff., xii 33, James iii 12. The emphasis is laid not on the inward change of mind, but on the conduct which must issue from it. Lk iii 11 ff. adds particular examples of such conduct.

9. *We have Abraham to our father.* The claim of merit, on the ground of descent from Abraham, was carried to an extravagant degree. 'They supposed,' says Justin Martyr (*Trypho*, § lxv), 'that the everlasting kingdom will assuredly be given to those who are of the seed of

Abraham according to the flesh, although they be sinners and unbelieving and disobedient towards God.' So too the Midrash (quoted Edersheim, *L. and T.* i, pp. 271 f.) 'If thy children were even dead bodies, without bloodvessels or bones, thy merit would avail for them.' The plea, strongly urged, is equally strongly rejected by our Lord, cf. Jn viii 33 f., 38 ff., and by St Paul, Gal iii 7, 9, 29. Cf. also Is i 10, Amos ix 7.

I say unto you. The same note of direct prophetic authority is characteristic of our Lord: cf. v 20. 22, vi 25, 29, viii 11, xi 9.

God is able... A strong assertion of the creative power of God: that power extends to quickening the very stones with which the desert was strewn and to placing men so raised to life within the Covenant. Thus Isaac was 'raised up' (cf. Heb xii 19) to heirship of the promise, when Abraham and Sarah were 'as good as dead,' Rom iv 17 ff. There is probably a play upon the words 'abhanim' stones and 'banim' children. See Edersheim, *L. and T.* i, p. 272 note.

10. *And even now...* Delay is fatal, for already 'the axe,' the instrument of destruction, 'is laid,' sharpened for use, 'to the root,' for no pruning process but for hewing down.

every tree therefore... The note of personal responsibility is struck. The individual is cut off from the privilege of race or class. For the fate of the unfruitful tree cf. vii 19, xxi 19, Jn xv 2, 6[1].

11 f. *he that cometh after me...* The mightier one to come is defined (1) by a contrast between Messiah's baptism and that of John, (2) by a forcible declaration of John's inferiority, (3) by a vivid picture of Messiah's work of purging and judgment.

11. *I indeed.* The baptism of John was a 'baptism of repentance unto remission of sins,' Mk i 4, Lk iii 3. Thus its scope and effectiveness were limited (Acts xviii 25) and anticipatory (Acts xix 1—7). The baptism of Jesus ('he shall baptize') conveyed the divine gift of spiritual cleansing, to which that of John only pointed: cf. Baptismal office—'Sanctify this water unto the mystical washing away of sin.' The

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[1] Frequent references to the Fourth Gospel are made throughout this Commentary, as illustrating both the narrative element and also the records of our Lord's teaching contained in the Synoptic writings and especially in Matth: and in view of the criticism of the historical character of that Gospel, to which it has been and is still being subjected, it is desirable to make clear the assumption on which such references are made. The question of the actual Johannine authorship is not involved. On the other hand the references made presuppose the belief that underlying the narrative portions of St John is the evidence of a first-hand witness, who can vouch for or even correct the record of events in the Synoptic Gospels on the strength of his own experience. Moreover it is further understood that the discourses attributed to our Lord by St John, while not a record of his *ipsissima verba*, yet represent in substance a line of teaching original and genuine, though differing from and supplementing that given in the Synoptic Gospels. It is not questioned that the original teaching has been modified through prolonged pondering and renewed interpretation on the part of a devout disciple. But it is maintained that this process has none the less resulted in the presentation of a true reflection of our Lord's mind and hence that the records of his teaching in the Fourth Gospel may justly be used to illustrate the other canonical records of his discourses and sayings.

addition 'and fire' points to cleansing as the essence of Messiah's baptism, cf. Mal iii 2 f., Mk ix 49 and the uncanonical saying of our Lord, 'He that is near me is near the fire.'

mightier than I... The moral majesty in which Jesus surpassed his forerunner is expressed in a striking figure. John was unworthy to render to him the service of the slave, whom he had seen removing his master's sandals (cf. Mk i 7) and carrying them, while his master submitted to the rite of baptism. For a further expression of contrast cf. Jn i 15 b, 30 b.

12. *whose fan*... The metaphor is that of the threshing floor, a high level spot exposed to the wind, cf. Ruth iii 2, 2 Sam xxiv 18. The fan is the winnowing shovel, with which the mixed straw, chaff and grain, already crushed by the oxen's feet or the flail, is tossed up against the wind; the grain as the heavier substance falling into a heap, and the remainder swept to a distance. The winnowing is followed by the storing of the grain and the burning of straw and chaff. For the same figure in O.T. cf. Mic iv 12, Jer xv 17, li 2, Ps cxxxix 3 marg., Jer xxiii 28, Ps i 4.

13—17 *The Baptism of Jesus.* Mk i 9—11, Lk iii 21 f., cf. Jn i 32

Matth's record of the Baptism is distinguished by two peculiar features: (1) John's attempted prohibition and our Lord's reply, *vv.* 14 f.; (2) the substitution of 'this is' for 'thou art' in *v.* 17. Thus as described by Matth the Baptism has a two-fold significance. It is (*a*) an act of submission to the divine will, 'becoming' in one 'born of a woman, born under the law,' Gal iv 4. At the same time it was an act which for Jesus involved in no sense a confession of guilt. Mk i 4, Lk iii 3 had indeed described John as preaching a baptism of repentance unto remission of sins; but his baptism was such only for sinful men. Primarily and in itself it was a 'consecration to and preparatory initiation for the new Covenant of the kingdom,' see Edersheim, *L. and T.* i, p. 280. (*b*) An assurance of sonship and of endowment for the ministry, on which he was about to enter, given primarily to Jesus himself (cf. Mk i 11), but also to the Baptist (cf. Jn i 33 f.) and perhaps to the public generally. The visible descent of the Spirit and the audible voice ratified and confirmed for Jesus himself and for others the fact of his Messianic calling.

13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. 14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? 15 But Jesus answering said unto him, Suffer [1]*it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. 16 And Jesus, when he was baptized, went up

[1] Or, me

straightway from the water: and lo, the heavens were opened [1]unto him, and he saw the Spirit of God descending as a dove, and coming upon him; 17 and lo, a voice out of the heavens, saying, [2]This is my beloved Son, in whom I am well pleased.

[1] Some ancient authorities omit *unto him.*
[2] Or, *This is my Son; my beloved in whom I am well pleased.* See ch. xii. 18.

13. *from Galilee to the Jordan.* If John was now baptizing at Bethany beyond Jordan (Jn i 28) the distance from Nazareth would be little more than twenty miles (Edersheim, *L. and T.* i, p. 278 and note). As the Baptist proceeded northwards from his earliest station, he would more and more attract the Galilaeans, as he had the people of the capital (*v.* 5). Others beside Jesus are noted as coming from Galilee to John's baptism (Jn i 40 f., 44 f.) and as forming a group of disciples around him.

to be baptized: the deliberate purpose of his coming, cf. iv 1. John's baptism was from heaven (xxi 25), therefore he came.

14. *would have hindered him.* For the moment the prophetic office was merged in the man. The personal contrast, presented by the emphatic 'I' and 'thee,' overwhelmed him. For the moment he was no longer 'the voice' (Jn i 23) but a 'sinful man' (Lk v 8) in the presence of perfect holiness.

15. *Suffer it now.* The action was one which the moment (ἄρτι) demanded, the moment at which Jesus and John stood in their present relation to each other. The words which follow 'suffereth him' make it probable that the marginal reading 'suffer me' is right.

all righteousness: i.e. God's whole claim on man's obedience, whether by submission to the written law (cf. Lk ii 21, 22—24, 41 f.) or by self-imposed acts of humiliation (cf. Lk ii 51, Phil ii 8).

16. *when he was baptized.* Lk adds (iii 21) the facts that (1) all the people were baptized, (2) Jesus was praying.

the heavens were opened unto him: for Mark's 'rent asunder' cf. Is. lxiv 1; for the opening of the heavens to prophetic vision cf. Ezek i 1, Acts vii 56, x 11. The words 'unto him' appear to be an insertion (see marg.), wrongly suggesting that the sign was for Jesus only.

descending as a dove: for the dove-like 'brooding' of the Spirit see Gen i 2 and marg. The dove, like the tongues of fire (Acts ii 3), is thus: (1) a visible pledge of spiritual endowment, (2) symbolic of its character, cf. Chrys. *ad loc.*, 'Why in the fashion of a dove? Gentle is that creature and pure. Forasmuch then as the Spirit too is a spirit of meekness, he appears therefore in this sort.'

17. *a voice out of the heavens:* for other occasions of such divine utterance cf. xvii 5, 2 Pet i 17 f. (the Transfiguration), Jn xii 28 (in response to Jesus' prayers), Acts ix 3 f., xxii 7 f. (to Saul), Acts x 13, 15, xi 7, 9 (to Peter).

This is my beloved Son. The utterance recalls Is xlii 1 quoted in xii 18. Mk and Lk have *Thou art*; Matth has identically the same words in xvii 5; the sayings at the Baptism and the Transfiguration being mutually assimilated.

IV 1—11 *The Temptation.* Mk i 12 f., Lk iv 1—13

(*a*) *Its general character.* The temptation was an experience through which it behoved the Christ, as partaking of flesh and blood, to be 'made like unto his brethren.' Like his Baptism (iii 15) it was a call to 'fulfil all righteousness' (cf. Heb ii 17 f., iv 15). The temptation was indeed the outcome of the spiritual experience marked by the Baptism. There, along with the assurance of divine sonship (iii 17), there awoke within him the 'consciousness of supernatural power' which that sonship carried with it. The question had thereupon to be faced what was the meaning and purpose of these new powers, and what 'newer and stricter obligations' were involved in their possession (see Seeley, *Ecce Homo*, 4th ed., pp. 9—17). The narrative of the Temptation represents in pictorial form the answer to that question, viz. his refusal to take advantage for his own ends of any privilege which 'as anointed with the Holy Ghost and with power' he enjoyed, and his deliberate assertion of his dependence upon and human inferiority to the Father.

(*b*) *Its particular applications.* The temptations, as recorded by Matth, may perhaps be considered along three lines of interpretation.

(1) They appear to have a special reference to the circumstances of our Lord's own time and the conflicting policies adopted by one or other of the leading Jewish parties of the day (see Introd. pp. xlii ff.). For the purposes of his own mission our Lord rejects in turn the policy of the Sadducees, Pharisees and Herodians. He rejects first the materialistic outlook and practice of the Sadducees, who, making the best of existing political and social conditions, ignored the revealed purposes of God and sought only the 'material sustenance and mere survival of the nation' (*vv.* 3 f.). Again he refuses to follow the Pharisees in seeking to force on the divine interposition and anticipating a signal and overwhelming display of divine power on behalf of Israel (*vv.* 5—7). And once again he refuses the Herodian policy of claiming preeminence for Israel over the heathen by frankly merging Judaism in the Graeco-Roman civilisation with which it was surrounded, i.e. at the cost of an act of national apostasy (*vv.* 8—10). (For a thoughtful treatment of the Temptation from this standpoint, see Liberty, *Political Relations of Christ's Ministry*, pp. 55—71.)

(2) The temptations also directly recall the past history of the people of God and the trials in the wilderness through which Israel had passed. The duration (*v.* 2) recalls the number of the years of wandering (Deut ii 7), and particular incidents in the early experience of the nation find their counterpart in the personal experience of

Messiah. In facing that experience he draws upon the language of Deuteronomy and the admonitions which reflections on the early history of his people suggested to its writer, see on *vv.* 4, 7, 10.

(3) Again apart from the circumstances of his own day and the early history of his people, the temptations of our Lord are such as are 'common to men' and in an ascending scale are characteristic of humanity at all times. With the character and order of the three temptations, from self-indulgence to display and from display to ambition, may be compared the temptation of Eve to eat of the tree because it was (*a*) good for food, (*b*) a delight to the eye, (*c*) desired to make one wise. See also the warning in 1 Jn ii 16 against (*a*) the lust of the flesh, (*b*) the lust of the eyes, (*c*) the vainglory of life.

(*c*) *Its circumstances.* (1) *The occasion*: 'then' (iv 1), cf. Mk i 12 'straightway,' i.e. after the Baptism: a moment of supreme spiritual elation, of the opened heaven, of the descending Spirit and the divine voice, iii 16 f. (2) *The impulse*: the Spirit (iv 1) who had come upon him as a dove (iii 16) and now 'drives him forth' (Mk) to action: according to Lk iv 1 the guidance of the Spirit continues throughout the forty days. (3) *The destination*: the wilderness: cut off from human fellowship and left to the companionship of the wild beasts (Mk i 13). The scene of the Temptation, the Quarantania, is traditionally identified with the region west of the Jordan overlooking Jericho and the Dead Sea, cf. Josh xvi 1. (4) *The purpose*: to be tempted: Lk 'being tempted.' It was the divine will that in becoming man the Son should submit to the human experience of temptation, cf. Heb ii 18, iv 15. (5) *The agent*: the devil: Mk Satan; the former (διάβολος) represents the Greek equivalent of the Hebrew term, cf. Job i 6—9, Zech iii 1 f. LXX. The devil is preeminently the accuser (cf. Rev xii 10 b), either accusing men before God (Job i 10, Rev xii 10), or misrepresenting God to men (Gen iii 1—5); as such he appears in the present instance—misrepresenting the character of that sonship, of which divine assurance had just been given (iii 17). (6) *The duration*: forty days and forty nights: Matth represents the special temptations as following a fast of this length. Mk and Lk speak of the temptation as proceeding throughout the time. The period was typical of crises in history and human life: cf. Gen vii 4, 12 of the Flood: Ex. xxiv 18, xxxiv 28 (cf. Deut ix 9, 18) Moses' presence on the mount: 1 K xix 8 Elijah's journey: it recalls also the period of Israel's wanderings, cf. Amos v 25, Acts vii 42.

(*d*) *Order of the three temptations.* The order of Matth differs from that of Lk, the second and third being transposed: but the third temptation as it occurs in Matth (iv 8—10) forms the natural climax for this Gospel, connected as it is with its main subject of interest, viz. Messiah's claim to universal sovereignty and the method of its vindication.

Interesting studies on the significance of the Temptation will be

found in Trench, *Studies in the Gospels*; Latham, *Pastor Pastorum*, c. 5; Knight, *The Temptation of our Lord*, Hulsean Lectures, 1905.

IV Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he afterward hungered. 3 And the tempter came and said unto him, If thou art the Son of God, command that these stones become [1]bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him into the holy city; and he set him on the [2]pinnacle of the temple, 6 and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him; and behold, angels came and ministered unto him.

[1] Gr. *loaves*. [2] Gr. *wing*.

IV 2—4. *First temptation*—to denial of sonship by wrongful satisfaction of bodily hunger.

2. *afterward:* the natural reaction of intense hunger follows a prolonged period (2a) of intense spiritual strain.

3. *If thou art the Son of God.* The assurance of sonship audibly given (iii 17) carried with it 'the nascent consciousness of supernatural power' (see *Ecce Homo*, pp. 12—14). This he is tempted to put to the test of action.

these stones. Lk *this stone*: the loaf and the stone are alike in shape and colour, cf. vii 9.

4. *It is written.* The temptation, as also those which follow, is met by a quotation from the LXX of Deut. The words occur Deut viii 3 as an explanation of the feeding with manna: cf. the similar explanation given in Wisd xvi 26 'that thy sons whom thou lovedst, O Lord, might learn that it is not the growth of the earth's

fruits that nourisheth man, but that thy word preserveth them that trust thee,' cf. Jn iv 34.

5—7. *Second temptation*—to denial of sonship by an arbitrary testing of God's providential care. Jesus had himself just asserted that care (*v.* 4) : now he is tempted to prove it.

5. *taketh him into the holy city.* Instances of such spiritual conveyance occur in the lives of the prophets, cf. Ezek iii 12, 14, viii 3, Rev xxi 10. Jerusalem was traditionally 'the Holy City,' cf. Is lii 1. The title occurs again Matth xxvii 53, cf. the modern title El Kuds.

the pinnacle of the temple. The definite article suggests a well known and recognised spot, perhaps the anticipated scene of a Messianic theophany : in any case a place the most public and the most sacred in the Jewish world. The spot may possibly be identified with the Royal Cloister, of which Jos. (*Ant.* xv 11, 5) writes that its elevation was such that one standing on the top of its battlement could not see into the depth of the valley beneath, but more probably with the extreme summit of the sanctuary which rose to a height of 172 feet : see G. A. Smith, *Jerusalem*, ii, p. 504. Tradition pointed to the pinnacle of the Temple as the scene of the martyrdom of James the Lord's brother and first Bishop of Jerusalem. Eus. *H. E.* ii 2, 3.

6. *it is written.* The inspired word is counter-invoked (see *v.* 4) to justify the promising of the divine protection : the quotation is from the LXX of Ps xci 11 f.

7. *Again, it is written :* from Deut vi 16 : for the tempting of the Lord in Massah cf. Ex xvii 7. So the rulers of Bethulia are charged with having 'tempted God' by setting a limit of days for the deliverance of the city, Judith viii 11 f.

8—10. *Third temptation*—to denial of sonship by the acceptance of earthly means for the fulfilment of the divine purpose.

8. *an exceeding high mountain :* for mountain peaks of vision cf. Ezek xl 2, Rev xxi 10. Note the part played by mountains in our Lord's life: the great sermon, v 1: the appointment of the Twelve, Mk iii 13: Prayer, Matth xiv 23, cf. Jn vi 15 : the Transfiguration, xvii 1: the meeting place after the Resurrection, xxviii 16: the Ascension, Lk xxiv 50, Acts i 12.

all the kingdoms of the world. With these the devil claims to have been endowed, cf. Lk iv 6. The same claim is made by Cyrus, Ezra i 2: for the devil's claim to world sovereignty and its temporary nature cf. Jn xii 31, xiv 30, xvi 11, Rev xii 12.

9. *fall down and worship.* The act of an oriental suppliant in the presence of a superior upon whose favour the petitioner depends, cf. 2 Sam i 2, ix 6.

10. *Get thee hence, Satan.* The direct challenge is met by a direct rebuff: so later Peter is addressed (xvi 23) as voicing the temptation of the evil one to shun the allotted path of suffering (cf. Lk xxiv 26).

it is written : again from the LXX: Deut vi 13.

11. *angels came.* A service which, as man, he could claim (Heb i 14): for such ministry in another hour of crisis cf. Lk xxii 43 'an

angel from heaven strengthening him': for the limitation of his claim on their service cf. xxvi 53 f.

12—17 *Opening of Jesus' Ministry.* Mk i 14 f.

(1) The occasion—the Baptist's imprisonment, 12a.
(2) The scene—Galilee, 12b.
(3) The headquarters—Capernaum, 13.
(4) The purpose—the fulfilment of an Isaianic prophecy, 14—16.
(5) First announcement and summons, 17.

12 Now when he heard that John was delivered up, he withdrew into Galilee; 13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: 14 that it might be fulfilled which was spoken [1]by Isaiah the prophet, saying,

15 The land of Zebulun and the land of Naphtali,
[2]Toward the sea, beyond Jordan,
Galilee of the [3]Gentiles,
16 The people which sat in darkness
Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up.
17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

[1] Or, *through* [2] Gr. *The way of the sea.*
[3] Gr. *nations*: and so elsewhere.

12. *that John was delivered up...*: i.e. into prison, cf. Lk iii 20, Matth xiv 3. The word is frequently used by our Lord in speaking of his own fate, sometimes as here without additional explanation, cf. xxvi 21, 23 f., 46, sometimes with explanatory words, cf. xvii 22, xxvi 45. Matth does not imply that the imprisonment of the Baptist and the retirement of Jesus to Galilee followed immediately on the Temptation. There was an interval of some few months, viz. from the winter of A.D. 26—27 till after the Passover A.D. 27, between the Baptism and the beginning of the Galilaean Ministry (see Art. 'Jesus Christ,' Hastings' *D. B.* ii, p. 610). This interval is filled in by the events recorded in Jn i 29—iv 43, viz. (*a*) the attachment of a few adherents, while Jesus is still in the neighbourhood of the Baptist's scene of work, i 29—51, (*b*) the visit to Cana and stay at Capernaum, ii 1—12, (*c*) the visit to Jerusalem for the Passover and stay in Judaea, ii 13—iii 36, (*d*) the journey to Galilee through Samaria, iv 1—43.

withdrew. The word is common in Matth of retirement prompted by news or warning received, cf. ii 12, 14, xii 15, xiv 13, xv 21. The return to Galilee (see iii 13) is thus represented as a withdrawal from Judaea prompted by the news of the Baptist's imprisonment. But here again it would seem that Matth's narrative needs to be supplemented by the fourth Gospel. Probably the news of the incident reached Jesus *after his journey to Galilee* and supplied the occasion (see *v.* 17 'from that time') for which he had waited, of beginning his public ministry. The fourth Gospel says expressly that the Baptist's imprisonment had not yet occurred (Jn iii 24) when Jesus set out for Galilee, and that the motive for the retirement was the danger of arousing Pharisaic jealousy on John's behalf against himself (iv 1—3). It would appear then that Jesus, having left Judaea to avoid arousing party spirit, had withdrawn for a time into private life at Nazareth, and that the news of the definite close of the forerunner's public activity was received as determining the moment for the opening of his own ministry.

Galilee...: originally 'Galil ha Gôim,' the circle or region of the Gentiles (*v.* 15), the name 'applied to the northern border of Israel, which was pressed and permeated from two sides by foreign tribes.' The name was gradually extended to include the territory stretching southwards from the border: and as the character of the population changed, the reproachful 'of the Gentiles' was dropped and the whole country became known as Galilee, 'the Region,' and formed one of the three provinces of western Palestine.

Galilee was not merely, as Matth would seem to imply, a place of security and retirement, but rather was deliberately chosen as the best seedplot of the Gospel. Jesus, as national prophet, had tested the fitness of the capital for his public work, but had not been received either by the Temple party (Jn ii 18—20) or by the Pharisees (Jn iv 1—3) (cf. Jn iv 44, Westcott's note). Whereupon Galilee takes the place of Judaea by deliberate preference: the character of its people promised better hope of success. 'While Judaea's religion had for its characteristic zeal for the law, Galilee's was distinguished by the nobler, the more potential passion of hope.' Coming to the Galilaeans, he came to his own, and his own received him (cf. Jn iv 45).

13. *dwelt in Capernaum:* i.e. Kepher-Nahum—Nahum's village. The exact site is uncertain, the choice lying between Tell-Hum, three miles south-west of the issue of the Jordan into the lake, where may be seen the remains of a large synagogue of white limestone, and Khan Minyeh, two and a half miles further down the west shore. The latter is preferred by G. A. Smith, see *Hist. Geog.* p. 456 note. The addition 'which is by the sea' suggests the connection of Capernaum with the words of Is ix 1.

Thus Capernaum is chosen, in preference to Nazareth, as the centre of Jesus' work. Lk after speaking of the return to Galilee and the opening of the synagogue teaching (iv 14 f.) records a visit to Nazareth (iv 16—30) and his rejection by the Nazarenes, followed by the journey

to Capernaum (iv 31). Thus he suggests the conclusion, which Matth's words may also imply, that in consequence of this rejection Capernaum became his home and headquarters. It was well adapted for the purpose. 'It was the home of Simon and Andrew and Levi; from Capernaum easy access could be had, not only to every part of the lake district, but by means of the great roads which were within reach, to every part of Palestine. The roads brought people together from east and west, north and south, and at other times carried the Lord and the Twelve upon their errand of preaching the Gospel to the rest of Galilee.' Swete, *St Mark*, Introd. p. lxxvii. See also Matth ix 9 note.

14. *that it might be fulfilled.* Matth characteristically represents the action taken in the choice of Capernaum as dictated by the requirements of Messianic prophecy. The passage, Is ix 2, probably cited from a collection of Messianic testimonies, was familiar in a Messianic sense, cf. Lk i 79. The original words refer to the first captivity of the northern tribes of Palestine effected by Tiglath Pileser, King of Assyria, B.C. 734—732 (cf. 2 Kings xv 29) and to the dawn of new hope which followed the retirement of the invaders: see G. A. Smith, *Hist. Geog.* i, pp. 127—129. The territory included within the 'borders of Zebulun and Naphtali' corresponded pretty closely with the extent of Galilee in our Lord's time. Matth takes it as such, identifies the 'sea' with the Lake of Galilee and not, as probably in the original, with the Mediterranean, and represents the public appearance of Jesus as the light which dawned on the stricken people.

17. *From that time began...* The words mark a definite departure in Jesus' course of action, cf. xvi 21. Jesus begins by placing himself alongside of the Baptist and issues the same announcement and the same challenge, cf. iii 2. The opening message is given in fuller terms by Mk i 14 f.

18—22 *The call of the first disciples.* Mk i 16—20, cf. Lk v 1—11

Matth's account of the call closely adheres to that of Mk. Lk borrows from a different tradition: in his account the setting of the call is different (cf. Jn xxi 1—11), while the promise attached to it (Lk v 10 b) and the response (v 11) are the same.

18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them, Come ye after me, and I will make you fishers of men. 20 And they straightway left the nets, and followed him. 21 And going on from thence he saw other two brethren, [1]James

[1] Or *Jacob*: and so elsewhere.

the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. 22 And they straightway left the boat and their father, and followed him.

18. *beside the sea of Galilee:* Jesus was 'passing along' (Mk i 16, cf. Matth ix 9a) the coast road from Capernaum. In the Old Testament the lake was known as the 'sea of Chinnereth,' cf. Numb xxxiv 11, Josh xiii 27. Lk speaks of it simply as the lake, cf. viii 22, or with the addition 'of Gennesaret' (v 1). In the fourth Gospel it is the 'sea of Tiberias,' Jn vi 1, xxi 1, the name by which it was known to classical writers from the rise of the 'splendid but unholy capital which Herod the Tetrarch had built for himself' on its shore and named after the reigning Emperor, see Westcott, St John vi 1 note.

two brethren: cf. 21 'other two brethren,' 'Zebedee their father,' expressions all of them peculiar to Matth. The family link seems in each case to be specially emphasised. For those here spoken of the coming and call of Christ did not, as it would in other cases, cf. x 21, xiii 12, Lk xii 52 f., lead to a household divided against itself.

Simon who is called Peter. The name of the father of Simon and Andrew was John (cf. Jn i 42) or Jonah (Matth xvi 17). Of him nothing is known but the name. Simon is the Greek form of Symeon, the Hebrew title (cf. Lk i 25) by which St Peter is spoken of in Acts xv 14, cf. 2 Pet i 1 marg. After the appointment of the Twelve (x 1—4) Simon occurs in Matth only in xvi 16 f., xvii 25, and Peter takes its place, the name by which he was commonly known (cf. 'who is called') in Christian circles. For the occasion of the conferring of the name Peter see Jn i 42 and marg. and for an application of the name based on its derivative meaning see Matth xvi 18.

Andrew his brother: Andrew was a Greek name; the brothers came from Bethsaida (cf. Jn i 44) where the Greek-speaking element was probably strong. Philip, also from Bethsaida, and Andrew were instrumental in introducing 'certain Greeks' to Jesus at the Passover (Jn xii 20 ff.). Andrew though 'he did not attain to the three' was on the verge of the inner circle of disciples (Mk xiii 3). It was through him that Simon was brought into contact with Jesus (Jn i 40 ff.). The brothers now lived at Capernaum in the house, shared by Simon's wife and wife's mother (cf. viii 14), which Jesus appears to have used as his home while in the city.

The authoritative summons (*v.* 19) would naturally imply some previous personal connection between Jesus and the brethren. The link is supplied by the fourth Gospel. Andrew had been a disciple of the Baptist (Jn i 35 ff.) and with the latter's co-operation (cf. Jn i 36 f.) had in conjunction with Simon attached himself to Jesus. The two had then together with some other early adherents spent some time with Jesus in Galilee (Jn ii 2, 12) and Jerusalem (Jn ii 17) and had now returned to their regular occupation at Capernaum.

casting a net: contrast the drag-net or seine, xiii 47. Simon and Andrew were still fishing when the call came. Their partners (cf. Lk v 10) had finished and were preparing their nets (21 b) for the next night's work (cf. Lk v 5).

19. *Come ye after me:* Jesus' call includes (1) an authoritative summons, cf. viii 22, ix 9, xix 21, (2) a promise, cf. Lk v 10; for the metaphor cf. 2 Tim ii 26 marg.

20. *straightway.* The response demanded and made was immediate, so Mk i 18, cf. Matth iv 22, viii 21 f., and carried with it the surrender of their present occupation (*v.* 22) and greater sacrifices to come (cf. xix 27, 29) including life itself (Jn xxi 19 f.).

21. *James the son of Zebedee:* James (see marg. Jacob) is the older and perhaps now the more prominent of the two brothers. Hence he is first mentioned, cf. x 2, xvii 1, Mk i 29, iii 17, vii 37, x 35. In the Acts (cf. i 13, xii 2) the order of precedence is reversed.

John his brother: perhaps the disciple of the Baptist, mentioned as in company with Andrew (Jn i 40) and so, like Andrew and Simon, brought into previous connection with Jesus.

with Zebedee their father: the father occupies a prominent place in the incident. It may be that Zebedee, like his wife Salome (cf xx 20), after surrendering his sons to discipleship (see *v.* 18 note 'two brethren') himself accepted Jesus as Messiah and figured later in the early Christian community.

22. *the boat and their father:* cf. xix 29, and the call of Elisha (1 Kings xix 20 f.): Mk i 20 adds 'with the hired servants.'

23—25. Summary of the ministry in Galilee, its character and results, introductory to chs v—ix, which give detailed illustrations of the teaching (v–vii) and the works (viii—ix) of Jesus. The group of chapters concludes with a parallel summary (ix 35). The phrases from which the general statement of *vv.* 23—25 are composed are borrowed in detail from the early chapters of Mk. Thus Mk has 'He went round...teaching' (vi 6), 'into their synagogues throughout all Galilee' (i 39), 'preaching the Gospel of God' (i 14), 'and the report of him went out...into all the region...round about (i 28), 'They brought unto him all that were sick, and them that were possessed with devils' (i 32), 'with divers diseases' (iii 4), 'and he healed many' (i 34), 'and a great multitude from Galilee followed: and from Judaea, and from Jerusalem, and from Idumaea, and beyond Jordan, and about Tyre and Sidon' (iii 7b f.).

23 And [1]Jesus went about in all Galilee, teaching in their synagogues, and preaching the [2]gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. 24 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with

[1] Some ancient authorities read *he.* [2] Or, *good tidings*: and so elsewhere.

divers diseases and torments, [1]possessed with devils, and epileptic, and palsied; and he healed them. 25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond Jordan.

[1] Or, *demoniacs*

23. *Jesus went about.* The ministry of Jesus stands in contrast with that of the Baptist with respect to both the method and scope of his work. Unlike the Baptist, who waited for the people to come out to him (iii 5), Jesus itinerated throughout Galilee: and again unlike the Baptist, who confined himself to popular preaching, the ministry of Jesus included also the more formal synagogue teaching (cf. Lk iv 15) and healing (for the latter contrast cf. Jn x 41).

teaching in their synagogues. Jesus makes use of the synagogue, at the recognised time (cf. Lk iv 16) and in the recognised way (cf. Lk iv 16 b—27) for the purpose of teaching. Such instruction would take the form of scriptural exposition, and from the nature both of the place and the audience would differ from the more popular open-air preaching. For the history, structure and worship of the synagogue see Introd. p. xlvii. Cf. also Edersheim, *L. and T.* i, pp. 430—454.

preaching the gospel of the kingdom: for the whole phrase cf. ix 35, xxiv 14. The word Gospel—Evangelion—originally the reward for bringing good news, later the good news itself, occurs here first in Matth, cf. Mk i 1, 14 f. Such popular preaching, including both the announcement of the kingdom (iv 17, cf. x 7) and lessons in its character and principles (cf. v—vii, xiii), would be delivered wherever and whenever circumstances were favourable, cf. v 1, xiii 2.

healing. The great Physician's work (cf. ix 12) included the healing both of disease and sickness: for the combination cf. Deut vii 15; for an example of the former cf. viii 1—4 and of the latter viii 14 f. It was carried on amongst his own people (23 b), those 'of the house of Israel' (xv 24) to whom he was sent: this limitation would not however exclude Gentiles from within or without the borders of Galilee, where the condition of faith was fulfilled, from sharing in the benefits of his healing power, cf. viii 5 ff., xv 21 ff.

24. *all Syria:* for the phrase cf. 23 all Galilee, iii 5 all Judaea. In Lk ii 2 and Acts xv 41, xviii 18, the name Syria is applied to the Roman province, which extended from Egypt on the south to the Euphrates eastward, and to the borders of Cilicia and Cappadocia on the north. Matth's use of the term would probably exclude the northern part of the province, the Aram of the Old Testament, and apply only to Palestine and include under a general title the districts enumerated in *v.* 25.

all that were sick. A general term including (1) the diseased, e.g. viii 1 ff., (2) the demoniacs, cf. vii 28 ff., (3) the epileptic, cf. xvii 14 ff., (4) the palsied, cf. ix 1 ff.

25. *great multitudes.* Their presence is used as an opportunity of teaching (cf. v 1) as well as of healing. The area from which they are drawn includes (1) Galilee (12 and note), (2) Decapolis, see note on viii 28 and G. A. Smith, *Hist. Geog.* pp. 593—608, (3) Jerusalem and Judaea (cf. iii 5), (4) beyond Jordan, cf. xix 1: probably Peraea: see G. A. Smith, *Hist. Geog.* pp. 539 f. From Mk's enumeration (iii 7 f.) Matth omits (1) Idumaea the Negeb or steppe country south of Judaea, (2) about Tyre and Sidon, the non-Jewish Phoenician country on the northern coast line, cf. xv 21.

V—VII *The Sermon on the Mount*

I. *The theme.* The sermon is concerned with the elements of the Christian character and of the spiritual life. It is not primarily a treatise on Social Science, though it has often been claimed as such and indeed has a direct bearing upon the problems of human society. Nor again can it be claimed as an outline of Church order and organisation: it presupposes indeed a brotherhood, its members bound together by recognised obligations; but these are in the background. It represents the new wine of the Gospel at a stage before the new bottles of ecclesiastical order had been fashioned for it. And yet again it is not a doctrinal treatise: it is not primarily concerned with the articles of the Christian faith, though here again it is only in the light of the great dogmatic foundations of the faith that its teaching can be rightly understood and embodied in life. It runs deeper, digs down to things more fundamental than questions relating to the structure of society or the faith and order of the Church. It deals with the groundwork of personal character in its primary relations towards men and towards God. It offers us the presuppositions of a regenerate humanity: it sets forth the fundamental requirements to be met by those who would pass from the old order to the new. It is the Gospel of the kingdom. Its main theme, the life of sonship, is described in various terms. It is possession of the kingdom of heaven (v 3, 10, 20, vi 33), a filial attitude towards God (v 45, 48, vi 32, vii 11), the doing of the Father's will (vii 21), righteousness (v 20, vi 33) or life (vii 14). Its character and influence are briefly described (v 2—16), but the main body of the discourse (v 21—vii 6, cf. vii 15—23) is taken up with warnings against the besetting sins to which its professed exponents are liable. It appeals primarily to the individual, urging above all reality in religion and summoning him to be true to his spiritual birthright in the face of all that may distract and perplex and deceive and cast down.

II. *Conditions of its application.* Underlying the main theme of the sermon, assumed rather than explicitly taught, are a number of fundamental truths, in the light of which alone the whole becomes intelligible. Its main presuppositions are (*a*) that God is a righteous and loving Father to all men (v 45, vi 8—13); (*b*) that men are sinful (vii 11 a) yet children of God (vii 11 b) and capable of increasing

approximation to his character (v 45); (*c*) that the individual is a member of a society (implied in term 'brother' v 22 f., vii 3—5) and in his treatment of its members must discharge the claims involved in their common Fatherhood (vi 14 f., vii 12); (*d*) that the Teacher stands in a peculiar relation to God, which distinguishes him from other men (cf. *Your* Father, v 16, 45, *my* Father, vii 21), that as Prophet he speaks with direct authority (v 17, 20, 22 ff., vi 2, 5, 16, vii 24, 26) and that he is the destined Judge of mankind (vi 21—23); (*e*) that mankind though corrupt is capable of redemption from corruption by the influence of those who are true to their birthright (v 13—16); (*f*) that a time would come when men would be recipients of a gift (vii 11, cf. Lk xi 13) which would enable them to rise to the standard set before them in the sermon. These truths however lay in the background rather than the forefront of the discourse. It would need time to bring them to light in their full implication; and yet only as men became explicitly conscious of them, could they enter into the fulness of the teaching. Thus the sermon points throughout to a regime only to be established in the future. It appeals to men not as they are but as they are destined to become (v 45). To the Jew its teaching would be revolutionary, to the natural man foolishness: for it makes demands which neither law nor unregenerate nature can meet. It regards men in living their true life as governed by a supernatural motive, discharging a supernatural task and upheld by a supernatural power. It could only therefore come to its own, when the Holy Spirit was come to guide men into the fulness of its application. Then and only then would the truths of the Divine nature assumed in it find their place in a coherent creed: and the moral teaching attain its full scope and application in a regenerate world.

III. *Literary form and setting.* The teaching is for the multitudes (vii 28) as well as for the disciples (v 1), and takes throughout a popular shape: it is essentially true to the audience and the time. Its language is such as would be calculated to arrest the attention and be retained in the memory both of the inner and outer ring of hearers. The Beatitudes (v 3—12) are given the poetic parallelism familiar in the Psalms: the maxims are often epigrammatic and paradoxical (v 12, 29, 30, 34, 39, 44): general truths are embedded in particular instances (v 39, 40, 41, vi 3, 6, 17): a refrain of similar phrases runs through a series of illustrations (vi 2—4, 5 f., 16—18): there is the use of strongly marked antithesis (vi 19 f., vii 13 f., 17 f., 24—27): familiar Rabbinic sayings are cited (vi 20, vii 2, 3—5): two metaphors are used to illustrate the same truth (v 13 f., vii 6): a numerical arrangement is observed (vi 1—18 three religious observances, vi 19, vii 1, 6 three prohibitions, vii 7, 13, 15 three commands): and lastly there is the constant appeal to the familiar objects, customs and conceptions of the time—the home (v 15), food (vii 9 f.), life (vii 15 f.) of the Galilaean peasant: natural objects—birds (vi 26), flowers (vi 28), fruits (vii 16), animals (vii 6): hoarding money (vi 19, cf. xiii 44): legal proceedings (v 21—26, 40): methods of worship (v 23 f., vi 2, 5,

16): religious ideas and phrases—the kingdom (v 3, 10, 20, vi 33), reward (v 12, 46, vi 1, 4, 6, 18), righteousness (v 26, vi 1, 33), the permanence of the Mosaic law (v 18). Thus the discourse is an appeal cast throughout in Jewish mould and adapted to the time and audience. Yet at the same time so deeply rooted is the teaching in the unvarying conditions of human life as to be of permanent and universal application.

IV. *Circumstances of the delivery.* The setting of the sermon is given (v 1 f.) in a few graphic features, which bring into prominence its representative character. The scene is 'the mountain.' The traditional site is the Karn Hattin, 'a square-shaped hill with two tops about five miles north of Tiberias.' It is the sight of 'the multitudes' which prompts the action taken. The ascent of the mountain is both a withdrawal and an invitation. But the deliberate purpose of the ascent is teaching ('taught them' v 2), and a mountain pulpit is selected to give dignity to the occasion and to enhance its significance (cf. xvii 1, xxviii 17). The evangelist seems to be suggesting a parallel to the occasion and surroundings of the giving of the Covenant on Mt Sinai (cf. Ex xix 20). The law of the new Covenant is given by a second and greater Moses (cf. Deut xviii 15—19). The Teacher is the centre of the scene, seated ('when he had sat down' v 1) as in the teacher's attitude (cf. Lk iv 20, Mk xiii 3). 'The disciples,' all whom he had called (Mk iii 13, Lk vi 13) from amongst the multitude, go up to him and form the inner ring of hearers. He addresses the disciples, and through them the whole multitude. They overhear what enters into the disciples' ears. Seated, on the mountain, his hearers about him, the multitude in sight if not in hearing, he lifts up his eyes (Lk vi 20), opens his mouth (v 2), in preface to a solemn declaration (cf. xiii 35, Acts viii 35, x 34), and begins his teaching.

V. *Analysis.*

Main theme—the life of sonship.

(1) v 3—12 as proved in personal experience—the life of Blessedness.

(2) v 13—16 as lived in contact with human society—the life of influence.

(3) v 17—20 as related to the revelation embodied in the Old Testament—its fulfilment.

(4) v 21—vii 6 characteristic dangers to which the life of sonship is exposed:

(*a*) as a moral law—thoughtless contentment with the traditional standard. The need of correcting this traditional standard illustrated from

(i)	the prohibition of murder	v 21—26.
(ii)	the prohibition of adultery	27—32.
(iii)	the law of oaths	33—37.
(iv)	the law of retaliation	38—42.
(v)	the law of treatment of enemies	43—48.

(*b*) as issuing in religious observances—the danger of regard for

human approval: illustrated by a comparison of false and true methods of almsgiving vi 2—4, prayer 5—6, fasting 16—18.

[*vv.* 7—15. The Lord's prayer—as corrective of meaningless prolixity in prayer, a model embodying the true spirit of prayer, and a summing up in prayer of the teaching of the sermon.]

(*c*) as affected by earthly objects of pursuit—the danger of worldliness in the forms of (i) covetousness—preoccupation with the pursuit of wealth, the temptation of the rich vi 19—24. (ii) anxiety—preoccupation with the needs of the body, the temptation of the poor 25—34.

(*d*) as a standard of criticism—the danger of want of discrimination in self-judgment vii 1—5.

(*e*) as a gift to be imparted—the danger of want of discrimination in judging others vii 6. The remedy for such want of discrimination—Prayer vii 7—11.

(5) as a choice to be made—the way of life with alternative the way of death vii 13 f. Dangers of wrong choice through

(*a*) following false religious guides vii 15—20.

(*b*) trusting to false religious claims vii 21—23.

(6) The responsibility of the hearers illustrated by parable of wise and foolish builders vii 24—27.

VI. *Integrity of the sermon.* The question arises how far the Sermon on the Mount, as it is recorded by St Matthew, is a complete and authentic record of a discourse actually delivered by our Lord. Views on the subject vary from that of those who regard it as preserving accurately the contents of a connected utterance to that which holds it to be merely a compilation of isolated sayings. Such uncertainty surrounds the question that the truth can only be proximately ascertained.

The following propositions are put forth as probable conclusions in the light of the evidence summarised below:

(1) that our Lord did at a critical stage in his ministry deliver a connected discourse recorded in Matth v—vii.

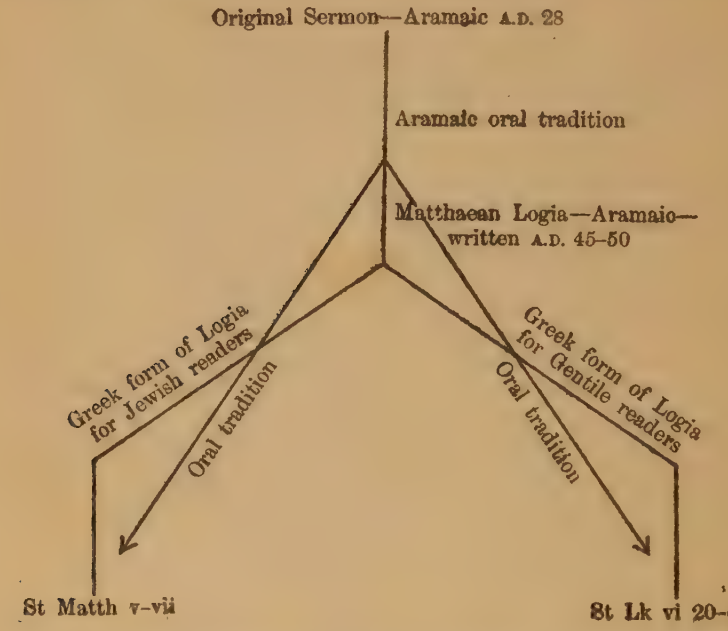
(2) that St Matth preserves with considerable accuracy the course of teaching followed and the phraseology used in the discourse.

(3) that while the record is in the main accurate, it is no more than a much condensed *résumé* of the original.

(4) that allowance must be made for the insertion of a limited number of sayings and phrases which did not occur in the discourse as delivered.

The conclusions thus summarised would seem legitimately to follow from a comparison of the Matthaean version of the sermon with that of St Luke vi 20—49. In the latter we have obviously the record of a discourse corresponding in the circumstances of its delivery and in its general outline with Matth v—vii. By both it is placed early in the Galilaean ministry. The mountain scene is common to both. In both there is the multitude gathered from many regions drawn by our Lord's healing power, and the inner ring of disciples. The general theme of both is the same—the true righteousness—and the working out of the

theme in character and conduct. Both begin with the Beatitudes and close with the parable of the wise and foolish builders. On the other hand the two records so far differ in contents and phraseology as to shew that they did not reach the evangelists in the same form. Matth seems to have received the record as it descended along one line of transmission, Lk as it descended along another. The following diagram may serve to indicate roughly what we may suppose was the history of the sermon:


Original Sermon—Aramaic A.D. 28
Aramaic oral tradition
Matthaean Logia—Aramaic—written A.D. 45–50
Greek form of Logia for Jewish readers
Oral tradition
Oral tradition
Greek form of Logia for Gentile readers
St Matth v–vii
St Lk vi 20–49

If the course of transmission be as indicated above, it follows that the historical character of the discourse is borne out by two independent witnesses. The records are so far identical as to reveal a common origin, yet so far divergent as to shew that they reached the evangelists along different channels of tradition. Different Greek versions would be made of the Aramaic form of the discourse; and the Greek versions would be gradually modified, according as they were used in Gentile or Jewish circles of readers. Then came the final recensions made by the evangelists themselves with additions derived from other sources, oral or written, and changes arising from the purpose and literary character of each.

We have next to decide which of the two records is the more authentic and best represents the original. In this connection four facts must be taken into account:

(*a*) the comparative length of the two records.

(*b*) the character of the passages found in Matth v—vii and not found in Lk vi 20—49 or elsewhere in Lk.

(*c*) the different forms in which sayings found in both Matth and Lk appear.

(*d*) the character of passages found in Matth v—vii, and though not found in Lk vi 20—49 yet recorded elsewhere in the third Gospel.

St Luke's record is very much the briefer, containing 29 verses as against St Matth's 107. Moreover the whole of the Lukan version appears in Matth, with the exception of a few verses, e.g. Lk vi 24—26. The comparative length of the two versions suggests either that Matth and the Matthaean line of transmission has taken the original nucleus best preserved in Lk and grouped with it a large number of other sayings originally detached: or that Lk and his line of transmission has largely abbreviated the original and omitted considerable sections of it. Both processes may indeed to some extent have been at work. But the character of the passages omitted by Lk and not found elsewhere in the third Gospel, gives overwhelming weight to the latter of the two alternative conclusions. The main passages found in Matth and omitted by Lk are (1) Matth v 17—20, the general statement of our Lord's attitude to the Mosaic law and his judgment of its value, (2) v 21—39, illustrations of this attitude drawn from specific regulations of the Mosaic code, (3) vi 1—8, 16—18, teaching on the three great religious duties. The passages presupposing an acquaintance with Jewish custom and law would be appropriate to a Jewish audience and constitute a necessary definition of our Lord's attitude towards Jewish tradition; while they would be correspondingly out of place and indeed largely unintelligible for a Gentile audience unacquainted with Jewish tradition.

The tendency of St Luke thus illustrated of eliminating peculiarly Jewish features from his record is also found in the case of particular sayings found both in Lk and Matth. Thus Lk omits from sayings phrases charged with Jewish associations. He omits 'Resist not him that is evil,' Matth v 39, from a saying, the remainder of which (Lk vi 29) he quotes. Again he quotes the golden rule (vi 31), but omits Matth's 'for this is the law and the prophets,' vii 12. When he does not omit such phrases, he exchanges them for others of a neutral character. Thus the 'kingdom of heaven,' Matth v 3 and passim, becomes the 'kingdom of God,' cf. Lk vi 20. For 'perfect,' Matth v 48, St Lk has 'merciful,' vi 36. For 'reward,' Matth v 46, St Lk has 'thank,' vi 32; for 'publicans' and 'Gentiles,' Matth v 46 f., Luke has 'sinners,' vi 32 f.

Thus St Luke throughout writing for non-Jewish readers gives both to the whole discourse and to its details a non-Jewish character: and while preserving the essential principles and course of the teaching gives it a more general setting. But it is obvious that the version which preserves most fully the Jewish colouring and associations of the discourse is most true to the original. Our Lord spoke in Aramaic,

and it is Matth whose Greek shows more traces of an Aramaic original. Our Lord would presuppose in his hearers a knowledge of Jewish law and religious observance, and it is Matth alone who represents him as defining his attitude towards these subjects. Our Lord would naturally draw his illustrations from Jewish life and clothe his ideas in Jewish dress, and it is Matth who reproduces this quality of the teaching. Compared with Lk then, Matth's record may be taken as far nearer the original.

We have next to consider the passages found in Matth v—vii, and though omitted from Lk's version of the sermon vi 20—49, yet found elsewhere in the Gospel: and to ask which Gospel gives them their more original setting. The more considerable of such passages are

Matth v 25 f. = Lk xii 57—59, agreement with adversary.
vi 9—13 = Lk xi 2—4, the Lord's Prayer.
vi 22 f. = Lk xi 34 f., the single eye.
vi 25—33 = Lk xii 22—31, anxiety about material needs.
vii 7—11 = Lk xi 9—13, Prayer.

It is hardly possible to decide with any certainty how far the context given to these sayings in either Gospel is original or which is to be preferred: but the two following considerations may be urged: (*a*) There is no *a priori* presumption that, because in Lk these sayings appear broken up and attached to different historical occasions, his context is necessarily to be preferred. The tendency is at least not less pronounced in Lk than Matth to attach particular sayings to their most appropriate context: and while Matth's habit is to incorporate such sayings in connected discourses, Lk tends rather to attach them to particular incidents or shorter sayings bearing upon the same subject. Thus the passage about prayer (Lk xi 9—13) is appended to the parable of the Friend at Midnight, and that about anxiety (Lk xii 22—31) to the parable of the Rich Fool: and in neither case is there any presumption that Lk's is the more original context. Indeed the presumption is rather against Lk, if regard be given to the artificial character of the setting given to other sayings. Thus in Lk xi 34 f. it is apparently the association of the word 'lamp' in the previous verse which suggests the insertion of the saying at this point: so again in Lk xvi 13 (Matth vi 24) it appears to be the word 'Mammon' in *vv.* 9 and 11 which suggests the context for the saying. (*b*) The want of connection with their context, urged in the case of a number of passages in Matth v—vii as evidence against the originality of their setting, is often more apparent than real and on this very ground is an argument rather for than against such originality. A connection real but not obvious is more likely to be original than one apparent on the surface. The Lord's Prayer as in Matth vi 9—13 seems to break the orderly arrangement of the passage. The saying about Prayer, vii 7—11, seems at first sight a break in the course of thought. Yet in each case a connection not forced but vital may be found. Moreover the apparent want of connection may be largely due to the considerable amount of abbreviation, to which in the course of transmission

and as used for catechetical purposes we may suppose the sermon was subjected.

The above purports indeed only to shew that in the case of such sayings as those quoted St Lk's context has no claim to preference. It does not assert the necessary originality of the Matthaean setting. It is indeed more than probable that, as elsewhere in the Gospel, so in the Sermon on the Mount isolated sayings have been incorporated with this connected discourse, which found no original place in it. Sayings of such a character may perhaps be looked for in v 25 f. agreement with adversary, v 31 f. prohibition of divorce, vii 6 indiscriminate giving, vii 32 f. false claims on Christ's approval.

Our conclusion then is that in Matth v—vii we have a condensed record of a discourse delivered by our Lord at a critical stage in his ministry, a report preserving with considerable accuracy the general outline of the teaching and much of the original phraseology, but at the same time including a limited amount of matter, which, though equally original, yet only in the course of tradition or at the hands of the evangelist became imbedded in the sermon.

VII. *The sermon in the early Church.* A familiarity with the teaching of the sermon is assumed by writers of the Apostolic age. At least and especially among Jewish Christians of the first century this teaching appears to have formed a recognised outline of religious instruction. The earliest writers for Jewish readers are steeped in its ideas and language. Two writings—the one within and the other without the New Testament—may serve to illustrate the extent to which the sermon is common property among Judaeo-Christians. The Epistle of St James, written for Jews (i 1), and strongly Judaic in tone, has many close points of contact with the sermon. Striking correspondences exist both in ideas and language. In both (*a*) emphasis is laid upon the blessedness of trial and suffering, cf. James i 2, v 11 with Matth v 11, and of poverty, cf. James ii 5 with Matth v 3, Lk vi 20; (*b*) the prophets are cited as examples of endurance, cf. James v 10 with Matth v 12; (*c*) warnings are given against the misuse of wealth, cf. James v 2 f. with Matth vi 19 f., against anger, cf. James i 19 with Matth v 22, swearing, cf. James v 12 with Matth v 34 ff., criticising others, James iii 1, iv 11 f. with Matth vii 1 ff.; (*d*) stress is laid upon the observance of details of the law, James ii 10, Matth v 19, illustrated from the same examples, James ii 11, Matth v 21, 27; (*e*) as the tree is known by its fruit, James iii 12, Matth vii 16 ff., so a professing teacher, James iii 13, Matth vii 15 f., and a professing disciple, James i 22 ff., ii 17 ff., Matth vii 21, 24 f., by his conduct; (*f*) assurance is given of answer to prayer, James i 5, Matth vii 7.

Again *The Didache* or *Teaching of the Twelve Apostles*, a Jewish Christian manual of instruction dating probably from the earliest years of the second century, counts upon a recognition of the Sermon and the authoritative character of its injunctions. The golden rule occurs, but in a negative form, *Did.* i 2, Matth vii 12. The Lord's Prayer is given

in its Matthaean form and cited as a liturgical formula, *Did.* viii 2, Matth vi 9—13. The words 'give not that which is holy to the dogs,' Matth vii 6, are quoted against the admission of the unbaptized to the Eucharist. The teaching on retaliation, Matth v 39—47, is drawn upon, *Did.* i 3 f.

The evidence cited does not indeed establish the existence of the sermon in the shape which it has in the Gospel; but that the details of its teaching and its particular injunctions were household words among Jewish Christians of the first century is beyond doubt.

V And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: 2 and he opened his mouth and taught them, saying,

V 3—12 *The life of sonship as proved in personal experience—the life of blessedness*

(1) The Beatitudes sketch in the barest outline the type of character which forms the theme of the whole discourse; an outline filled in and amplified in growing detail of line and colour as the discourse proceeds. They depict that character in its primary relations with God and with men. Towards God it is manifested in a profound consciousness of need and dependence (3), contrition for sin (4), trustful submission (5), and spiritual desire (6). In relation with men it takes shape in active sympathy (7), inward sincerity (8), the reconciling of differences (9), patient endurance of injury (10). The latter as the crowning paradox in the life of blessedness is repeated and amplified in 11 f.

(2) The style and phraseology of the Beatitudes would to a Jewish audience be associated with familiar traditions. The balanced form of the clauses was a common feature of Hebraic idiom. The twice recurring 'kingdom of heaven' (3, 10) was a phrase with which the highest hopes of individual and nation were bound up. The term 'Blessed' as applied to those within the Covenant was common, e.g. Ps i 1, xxxii 1 f., cxix 1 f. The qualities spoken of are those selected in the Old Testament, and particularly in the Psalms, for special commendation, e.g. poverty and affliction Ps ix 9, 12 f., 18, xxxv 10, meekness cxxxi, spiritual thirst xlii 1 f., mercy xli 1, purity of heart xv 2.

(3) Yet while the materials of the sketch are old, the total effect is a new creation: and as our Lord gathers up in his own person the partial glimpses of the Messianic figure foreshadowed by the prophets 'in many parts and many manners,' so he takes up as a master-artist the broken fragments of Old Testament teaching and phraseology and with creative touch pieces them together into a living unity. He breathes upon the dry bones the breath of life, and before us stands a new ideal of humanity and a new standard of human attainment. The newness is in two respects. (*a*) They who had been looked upon as the pitiable and contemptible members of society are called blessed.

The strong forceful self-assertive type of character is silently passed by. The afflicted, the humble, the merciful are set on their throne. Blessedness is attached even to suffering, as the sign-manual of a better inheritance. For (*b*) compensation for affliction had been looked for in a reversal of material status. For the nation the kingdom was to bring the subjugation of Israel's foes and the supremacy of the Holy People; and within the community the oppressed members were to get the upper hand, the poor and downtrodden to be the rich and dominant. Now however the reward is taken wholly out of the political and social sphere. The poor in spirit and the persecuted are blessed in the present possession of a kingdom inalienable, abiding and spiritual.

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 [1]Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

[1] Some ancient authorities transpose ver. 4 and 5.

V 3. *Blessed are the poor in spirit: for theirs...* Lk vi 20 has 'Blessed are ye poor: for yours...,' implying poverty of outward circumstance, cf. James ii 5. In Matth it is spiritual poverty which alone is in view, the condition of those who are dead to themselves and their possessions, who are most conscious of their entire dependence upon God and therefore most fit to be recipients of the divine gift. The word 'poor' would itself suggest to Jewish hearers not literal but spiritual poverty, cf. Is lxi 1 the meek, marg. or poor, Pss. Sol. v 2 a refuge of the poor: and this interpretation is put beyond doubt by the addition of 'in spirit'; for similar additions in Matth cf. v 6 righteousness, 8 in heart.

4. *Blessed are they that mourn: for they.* Lk vi 21b 'Blessed are ye that weep now: for ye shall laugh' again points rather to the

outward expression than the unseen source both of the sorrow and of the consolation. Matth's words in their primary association would naturally be interpreted of sorrow for national degradation and of comfort at national restoration: see Is. lxvi 10 'Rejoice ye with Jerusalem...all ye that mourn over her': cf. Ezek ix 4: Lk ii 25. Comfort for the mourners was again a hope bound up with the Messianic age: cf. Is. lxi 2 'to comfort all that mourn.' The second Beatitude is closely linked with the first. The depth of spiritual poverty finds its primary outcome in contrition for sin: it is to this that the divine consolation is promised.

5. *Blessed are the meek: for...* Lk has no parallel, perhaps omitting it because of its specially Jewish associations. The words are suggested by Ps xxxvii 11 'the meek shall inherit the land.' The 'meekness' here commended is shewn primarily towards God, cf. xi 29, 1 Pet v 5—7, and as such embodies an Old Test. ideal of character, cf. Ps xxv 9. The phrase 'inherit the earth' or rather 'land' would again suggest the entry of Israel on the promised inheritance, cf. Deut iv 38 'their land for an inheritance.' But the same phrase in later times took on a more spiritual significance, cf Is. lx 21 'Thy people also shall be all righteous, they shall inherit the land for ever.' The storm of a soul divided against itself in the stress of contrition is followed by the restfulness which comes of humble submission under the mighty hand of God. But further in a wider context the Beatitude may well stand as the watchword of a Christian imperialism, governed by the principles not of greed and self-aggrandisement but of justice, mercy and the fear of God.

6. *Blessed are they that hunger and thirst after righteousness: for...* In contrast with Luke vi 21 a 'Blessed are ye that hunger now...' Matth by the addition of 'after righteousness' (cf. 3 'in spirit') identifies the hunger and thirst of the Beatitude as spiritual craving. So in Old Test. hunger and thirst frequently convey spiritual associations, Ps xlii 2 'My soul thirsteth for God': cvii 9 'The hungry soul he filleth with good,' cf. Is lv 1 f. Righteousness here as elsewhere, cf. v 20, vi 33, stands for the complete fulfilment on man's part of the divine requirements. Stillness and quietness under the hand of God (5) are followed by active and positive aspiration after holiness.

7. *Blessed are the merciful: for...* The first requirement of the divine righteousness is mercy between man and man, cf. Micah vi 8 'What doth the Lord require of thee but ..to love mercy'; Zech vii 9 'Thus hath the Lord of hosts spoken...shew mercy and compassion every man to his brother.' But the motive for mercy here urged is not social but religious: it is demanded as the condition of a filial relation with God, cf. 8 b, 9 b: and of finding mercy at the hands of God. This is in keeping with later passages in the sermon, in which God's treatment of man is made dependent on man's treatment of his fellows: cf. vi 12: 14 f. divine and human forgiveness: vii 1 f. judgment. The same teaching is found in James, cf. ii 13 'judgment is without mercy to him that shewed no mercy: mercy

glorieth against judgment': and Test. xii Patr. Zab viii 1 'and ye therefore, my children, shew compassion and mercy towards every man, that the Lord also may shew compassion and mercy towards you... for so far as a man has compassion on his neighbour, so far the Lord has compassion on him.'

8. *Blessed are the pure in heart: for...* The expressions in both parts of the Beatitude are derived from the Old Test. For purity of heart cf. Ps xxiv 3 f. 'Who shall ascend...He that hath clean hands and a pure heart,' cf. lxxiii 1 'Surely God is good to Israel, even to such as are pure in heart.' To 'see God' is the crowning spiritual privilege, cf. Ps xi 7 'The upright shall behold his face,' xvii 15 'I shall behold thy face in righteousness': Is xxxiii 17 'Thine eyes shall see the king in his beauty.' The latter reference points to the origin of the phrase: to see 'the king's face' represented the privilege of approach to a sovereign, cf. Esther i 14 'the seven princes,...which saw the king's face.' Thus the reward of the purity alluded to is close and personal communion with God, cf. xviii 10. The word 'pure' (*καθαροί*) standing alone would suggest immunity from any act of ceremonial or moral defilement, which under the law would disqualify for an act of worship. The addition 'in heart' (cf. in spirit *v.* 3) points to the need of purifying the source, from which 'come forth' 'the things which defile the man,' and the quality approved is that of guileless sincerity, the 'single eye' (vi 22) of transparent honesty between man and man. This is the

> 'Childlike heart that will His kingdom be,
> The soul pure-eyed which wisdom led e'en now
> His blessed face shall see.'

9. *Blessed are the peacemakers: for they...* 'To seek peace' was an injunction emphasised in the Old Test., cf. Ps xxxiv 14, Zech viii 16 f., 19. Cf. also *Sayings of the Fathers* i 13 'Hillel said: Be of the disciples of Aharon; loving peace, and pursuing peace: loving mankind and bringing them nigh to the Thorah.' The precept follows naturally from the last. The character weaned from variance and hypocrisy is qualified for the active service of reconciliation: for the connection between the two verses, see 1 Pet i 22 'seeing ye have purified your souls unto unfeigned love...love one another.' But here again the reward of the service is not the approval of men but of God. 'Called sons of God,' cf. 1 Jn iii 1. The calling and recognition as sons is on God's part not man's, cf. Matth iii 17. The calling is appropriate, as they who make peace are reflecting the character of the Father (1 Thess v 23) and fulfilling the work of the Son, Eph ii 14—18. Thus as carrying on the work of the divine Peacemaker, the service here referred to may include the whole task of reconciling discord in every sphere of human relationship that all may be 'one man in Christ Jesus': perhaps too it may include the intellectual task of harmonising discordances of thought in the light of the Truth.

Closely akin to the character reflected in the last three Beatitudes

is St James' description of 'the wisdom which is from above,' James iii 17: this too as manifested towards men is 'first *pure* (8), then *peaceable* (9), gentle, easy to be entreated, *full of mercy and good fruits* (7), *without variance, without hypocrisy* (8).'

10. *Blessed are they that have been persecuted for righteousness' sake: for theirs...* The suffering which is blessed is not the consequence of wrong doing (1 Pet iv 15) but of loyalty to Christ. For a similar qualification cf. 1 Pet iii 14 'for righteousness' sake,' iv 14 'for the name of Christ,' iv 16 'as a Christian.' So too in *v.* 11 'for my sake.' So too xvi 25 lose his life 'for my sake': xix 29 left houses...'for my name's sake.' Every sacrifice acceptable to God must be salted with the salt of the constraining love of Christ. The experience of suffering is past: 'have been' rather than A.V. 'are' persecuted. What remains is that detachment from the fear of men (1 Pet iii 14) and from the world which the Cross brings, cf. Gal vi 17. To them who suffer the same assurance of a present possession, 'theirs is the kingdom,' is given as to the poor in spirit (3): and rightly: for the patient endurance of affliction is the outward and visible sign of that 'helplessness' and dependence upon God emphasised in the first Beatitude. The saying would be a hard one for Jews. It has no exact parallel in Old Test., though it recalls the figure of the suffering servant of Is lii 13, liii. In Jewish thought, especially as reflected in later Apocalyptic conceptions, persecution was an evil only tolerable because of the expected reversal in the material sphere. Hence the paradox is restated (11 f.) in amplified form.

11—12. Lk omits the four preceding Beatitudes, but here (cf. vi 22 f.) joins hands again with Matth. The transition from the third to the second person (Blessed are *ye*) is noticeable. The disciples are directly addressed and the experiences described which they may expect to meet. Those experiences will include reproach and slander as well as bodily suffering. But they should exult in such treatment, if the reproaches were untrue and the result of loyalty to their Master; for on the one hand they would have the consciousness of the divine approval, and on the other they would be treading in the footsteps of those of old time, who were faithful to their prophetic mission and were generally acknowledged to have been blessed in their endurance, cf. James v 10 f. The disciples, too, should win a 'prophet's reward.'

13—16 *The life of sonship, as lived in contact with human society—the life of influence*

The character sketched in the Beatitudes raises a question answered in these verses. The impression left is that of a passive rather than of an active type. The negative qualities of dependence and self-effacement are commended. But how is such a type to leave its stamp and impress on the world? Will it not go under in the struggle for existence? At least, will it not fail to exert a positive influence on human society? Is not the self-assertive, self-reliant type rather called

for, both for self-preservation and the task of social betterment? The reply, *vv.* 13—16, is that the Christian character in being true to itself exerts a silent but sure influence on human society. The presence of the Christian life lived amongst men acts as (1) salt: it imparts to human society by the very force of contrast a distinctive tone, and by so doing preserves it from corruption. (2) light: the Christian character, though it be not self-assertive, yet cannot be hid: it is a witness which forces recognition. It acts as a beacon to the surrounding darkness.

13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. 14 Ye are the light of the world. A city set on a hill cannot be hid. 15 Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. 16 Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

13. *the salt of the earth.* The earth represents the matter subject to corruption, upon which salt acts: so the 'world' is the sphere of darkness affected by the light. The figure of the salt would be readily understood by Jews as borrowed from the ritual of sacrifice. Salt must be used in every sacrifice, cf. Lev ii 13 'every oblation of thy meal offering shalt thou season with salt,' cf. Ex xxx 35, Ezek xliii 24: so too Mk ix 49, R.V. marg. 'and every sacrifice shall be salted with salt.' So the body of disciples was to act as salt upon the mass of mankind, preserving it from decay and corruption and preparing it for being 'presented a living sacrifice holy, acceptable to God.' Hence it was imperative for them to preserve their own distinctive moral and spiritual savour, cf. Mk ix 50, else they themselves would become contemptible and God's purpose for mankind remain unfulfilled, cf. Lk xiv 34 f.

14. *the light of the world.* As the Master (cf. Jn viii 12 f.) so the disciples, cf. Lk vi 40. The figure occurs not unfrequently in the Old Test.: cf. Is xlii 6, xlix 6 'a light of the Gentiles.' So in Rabbinic literature 'light' or 'lamp of the world' was a title applied to a great teacher. As the salt works from within—purifying, so the light works from without—illuminating: cf. Phil ii 15 'among whom ye are seen as lights in the world.'

A city set on a hill. 'One of the most striking objects in the prospect from any of these hills, especially from the traditional Mount of the Beatitudes, is the city of Safed, placed high on a bold spur of the Galilaean Anti-Lebanon' (Stanley, *Sinai and Palestine*, p. 429). The community of disciples in living its true life was bound to be 'seen of men'—conspicuous as the hilltop city within sight of our Lord and his hearers.

15. *a lamp...the bushel...the stand.* The disciples must indeed consciously and deliberately seek publicity; like the lamp, their purpose is to 'give light for all.' The figure is taken from the common furniture of a Galilaean peasant household; the terra-cotta saucer lamp, the lampstand, the bed (cf. Mk iv 24) and the bread measure. Cf. 2 Kings iv 10 'a bed and a table and a stool and a candlestick.'

16. *Even so:* i.e. like the lamp in the house.

good works: i.e. acts of moral beauty (καλὰ) and nobility, such as that of the woman who anointed our Lord's head in the house of Simon the leper, xxvi 10, cf. Mk xiv 6. The phrase is a common one in New Test.: cf. Jn x 32 f., 1 Pet ii 12, especially in the Pastoral Epistles 1 Tim iii 1, v 25, vi 18, Tit ii 7, 14, iii 8, 14. The phrase would naturally recall the Jewish ideal of righteousness—the 'works of the law' Gal iii 10, 'works done in righteousness' Tit iii 5, cf. Matth xix 16, Jn vi 28. The conception hardened and externalised through its legalistic associations becomes transformed and ennobled through the new motive of devotion to Christ, which is to inspire the acts of his disciples.

glorify your Father. The inevitable result of the living of the Christian life is its recognition by men: but the motive of publicity is not 'that they may have glory of men' vi 2, the way of the hypocrites, but that men may give glory to God, cf. 1 Pet ii 12.

Father which is in heaven. The first occurrence of a phrase which runs as a refrain through the whole discourse, cf. v 45, 48, vi 4, 6, 18, 32, vii 11, 21, as embodying the fundamental truth which underlies the teaching. Cf. vi 9 note.

17—20 *The life of Sonship, as related to the Revelation embodied in the Old Testament,—its fulfilment*

The paragraph corrects a second possible misapprehension. To men trained in the Jewish law and the multitudinous precepts which hedged it, the Beatitudes might well have an antinomian sound, and stamp the Teacher's work as deliberately revolutionary. In calling his disciples to a blessing, he might seem to be relaxing the bonds of law. In proclaiming the law of liberty, he might seem to be abolishing the law of ordinances. The Gospel might be regarded as demanding a less rigid standard of conduct than that inculcated by the law. The contrary was the case. The standard of conformity to law which he claimed was stricter and not more lax than that demanded by the letter of the law. He himself was come to act out the law in the fulness of its demands, and for them the practice and inculcation of the strictest standard of moral conduct should be the title deed to a high place in the kingdom. They must indeed in their interpretation of the law's demands surpass the level of moral attainment maintained by its recognised exponents.

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. 18 For verily I say unto

you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. 20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

17. *Think not...* With the implication of a misapprehension as to the true trend of his teaching and mission, cf. x 34.

the law or the prophets. The two main divisions of the Hebrew Canon, from which passages were respectively drawn in the synagogue services: for the combination cf. vii 14, xxii 40.

to fulfil: so iii 15. In contrast with pulling down and undoing, to *fulfil* is to bring by successive stages to completion, cf. Rom xiii 8, 10, Gal v 14: here perhaps in the special sense of expounding fully, cf. Rom xv 19, Col i 25, and parallel to the Hebrew 'Gamar.'

18. *verily:* emphasising the authoritative statement, cf. xviii 3, 13 and passim, representing the Hebrew Amen: St John has the double verily, vi 26, 32, 53.

Till heaven and earth pass away: as types of stability, cf. Ps lxxxix 29, cxix 90; the phrase is accentuated by a second 'till all things be accomplished,' the two expressions together including the course of the present order and its catastrophic ending.

one jot or one tittle: hyperbolic expressions borrowed from Rabbinic literalism to express the permanently binding character of the moral law—one jot, i.e. the smallest Hebrew letter Yod; one tittle—the 'hornlike' strokes which distinguish two similar Hebrew letters, e.g. ד and ר.

19. *break one of these least commandments.* If the word 'break' (lit. loose) has here the sense of transgressing (cf. Jn vii 23, x 35), it will be a term of reproach corresponding to 'destroy' in *v.* 17; while 'do and teach' will answer in the disciple to 'fulfil,' *v.* 17, as applied to the Master. But more probably the term bears here the Rabbinic sense (cf. xvi 19 note, xviii 18) of authoritatively declaring that a law is not binding and so removing its yoke, cf. xi 28. The meaning will then be that the negative work of releasing men from 'the bond written in ordinances that was against us' is only preliminary and subordinate to the greater work of acting out to the full and inculcating on others the spirit of the commandment. St Paul's teaching affords examples of both principles, that of releasing from the letter (cf. Col ii 20 ff.) and of fulfilling the spirit (cf. Rom xiii 8—10) of the law.

least in the kingdom...great in the kingdom: borrowing again for the sake of emphatic expression the popular conception of the kingdom

as an oriental court with a graduated series of ranks for its attendants, cf. xi 11, xviii 1, 4, xx 21.

20. *righteousness.* The inclusive term for the standard of religious observance, cf. vi 1. In this sense the Pharisees were recognised as preeminently the righteous.

exceed: rather 'overflow more than'; a forcible contrast between the old and the new morality. The Pharisaic standard was limited to the written precepts and confined to those who had leisure to study and obey them. The new morality would surpass the old both in the number and nature of the details covered by it, thoughts and looks being included as well as deeds, and in the area of human relationship which it would comprise (for the former cf. 22, 28: for the latter 44), above all in the spirit which overflows the rigid bounds of exact requirement, cf. Jn iii 8.

21—48 *The life of sonship as a moral law: its characteristic danger: thoughtless contentment with the traditional standard. The need of correcting this traditional standard*

Illustrated from

(i)	the sixth Commandment	v 21—26.
(ii)	the seventh Commandment	27—32.
(iii)	the third Commandment	33—37.
(iv)	the rule of revenge	38—42.
(v)	rule of treatment of enemies	43—48.

21—26 *First illustration*

The sixth Commandment (Ex xxi 3, Deut v 17) is both old and new, cf. 1 Jn ii 7 f. As an old commandment it prohibited a definite act; as a new commandment it condemns the impulse from which the act proceeds. The paragraph is thus an emphatic insistence on the paramount importance of crucifying the instinct of resentment: a principle enshrined in three concrete instances drawn from (*a*) Jewish legal proceedings (22), (*b*) Jewish worship (23 f.), (*c*) Roman legal proceedings (25 f.).

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: 22 but I say unto you, that every one who is angry with his brother [1]shall be in danger of the judgement; and whosoever shall say to his brother, [2]Raca, shall be in danger of the council; and whosoever shall say, [3]Thou fool, shall be in danger [4]of the [5]hell of fire. 23 If therefore thou art offering

[1] Many ancient authorities insert *without cause.* [2] An expression of contempt.
[3] Or, *Moreh*, a Hebrew expression of condemnation. [4] Gr. *unto* or *into.*
[5] Gr. *Gehenna of fire.*

thy gift at the altar, and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge [1]deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

[1] Some ancient authorities omit *deliver thee*.

21 f. *Ye have heard...but I say.* The Commandment as old is received as a tradition from a distant past: as new it is voiced with direct and personal authority.

21. *it was said...* The formula shews that the traditional expansion or interpretation of the law is in mind rather than the law itself as of divine origin. An authoritative citation from scripture would rather be introduced by 'it is written,' cf. iv 4, 6, 7, 10. In the present instance the simple Commandment 'Thou shalt not kill' had been expanded by the additional clause 'and whosoever...judgement,' which also limits its interpretation. For other instances of such limiting clauses cf. 33 'but shalt perform...,' 43 and 'hate thine enemy.'

to them of old time: not as A.V. 'by,' as shewn by the contrasted 'unto you' 22.

22. *every one who is angry...* The principle of non-resentment is given concrete form. The instances given, while not susceptible of literal application, yet serve the more to impress and perpetuate this principle, cf. *vv.* 39, 40, 41. Three degrees of anger are cited and a corresponding penalty attached to each.

(*a*) The feeling of bitter and causeless (marg.) resentment. The penalty for this is described as liability to 'the judgement,' i.e. to trial before the minor courts or lesser Sanhedrin, cf. x 17, which appear to have had jurisdiction in capital cases, such as here (cf. 21) are evidently in view.

(*b*) The use of the expression Raca: the term is a transliteration of the Hebrew and was a common title of abuse in Rabbinic writings implying 'villain' or 'rascal.' Here resentment has issued in a passionate taunt: and the penalty is described as trial before the Council or Great Sanhedrin, the supreme Jewish court sitting in Jerusalem.

(*c*) The use of the expression 'Thou fool.' The word μωρέ is probably the Greek form of the Hebrew Moreh: see R.V. marg., a term meaning 'rebellious,' cf. Ps lxxviii 8, Jer v 23. If, as the text implies, it is a translation of a Hebrew expression, it would imply 'godlessness' rather than 'folly,' cf. Ps xiv 1 'The fool hath said...There

is no God.' Thus anger takes expression in a deliberate curse and the penalty is the hell (Gehenna) of fire. Gehenna, originally the valley of Hinnom, the scene of the idolatrous barbarities of Ahaz (2 Chron xxviii 3) and Manasseh (2 Chron xxxiii 6) and afterwards formally defiled by Josiah (1 Kings xxiii 10) had become in Jewish tradition the place of final torment. As such it is found in Apocalyptic writings and frequently in Matth : cf. 29, x 28, xviii 9, xxiii 15, 33.

his brother (22[2]), *thy brother* (23, 24) : a term here used primarily in Jewish sense of a fellow member of the Covenant nation : so in Old Test., cf. Lev xix 17, Deut xix 19. As such it is taken over by the Christian community, cf. Rom xiv 15, 21.

23 f. *If therefore...:* a further illustration carrying the principle of non-resentment a step further by the inculcation of the positive duty of reconciliation, as the condition of a right relationship with God. The illustration is that of an act of worship, but the hindrance to its completion is here not ceremonial, a blemish in the victim or leaven in the house, but moral, viz. the consciousness of injury inflicted but no reparation made. At any cost, even that of unseemly interruption of his act of worship, he is to settle the difference ere he dares to complete the offering. He must practise the principle of 'mercy and not sacrifice,' cf. ix 13.

25 f. *Agree with thine adversary quickly...* yet another illustration to point the urgent importance of taking immediate steps to be reconciled with an opponent. The language and thought of Prov vi 1—5 underlie the passage, cf. *vv.* 1, 3 'My son, if thou art become surety for thy neighbour...Do this now, my son, and deliver thyself.' The illustration is drawn, as in *v.* 22, from legal practice. The aggrieved party is about to take proceedings to recover a debt. The Roman law court system is in view, under which imprisonment for debt was permitted, cf. xviii 30. The debtor is recommended to come to terms without delay, before the process takes the inevitable course, sentence by the judge, delivery to the official charged with carrying out the sentence, prolonged imprisonment.

Lk xii 58 f. has the passage, but in a different context and in application to the nation rather than to the individual. They must interpret the time (*v.* 56) and hasten to be reconciled with God ere judgment go forth against them.

27—32 *Second illustration—the seventh Commandment.* Ex xix 14, Deut v 18

The new interpretation goes beyond the old in representing as a breach of the Commandment not merely the act (7th Commandment), and not merely the wrong desire (10th Commandment), but the deliberate attempt to stimulate the desire by the use of the eyes.

27 Ye have heard that it was said, Thou shalt not commit

adultery: 28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into [1]hell. 30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into [1]hell. 31 It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

[1] Gr. *Gehenna.*

29—30. *thy right eye...thy right hand.* Cf. xviii 8 f., Mk ix 43 ff. The member through which occasions of stumbling come, whether to a man's self or to his neighbour, is to be unsparingly mortified. The practice of asceticism is urged in language which while it excludes a strictly literal interpretation yet serves the more to emphasise (*a*) the greatness of the sacrifice to be made: for the sake of the body the master organs of eye and hand are to be forfeited. (*b*) the ruthless rigour with which the sacrifice is to be made—'pluck it out'—'cut it off.'

31—32. A subsection dealing with the law of divorce. This is found in Deut xxiv 1 'When a man taketh a wife, and marrieth her, then it shall be, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house.'

A pronouncement by our Lord on divorce would be expected by his followers: for it was one much discussed in Rabbinic circles. The stricter school, that of Shammai, emphasising the words in the law 'because...some unseemly thing in her,' taught that divorce was only permissible on the ground of unchastity. The laxer school of Hillel allowed divorce on any ground, laying corresponding stress on the words 'if she find...in his eyes.'

Additional Note. In this passage our Lord limits himself to a pronouncement on the Mosaic law in question. His fuller and deeper treatment of the subject is reserved till later, cf. xix 3—9, Mk x 2—12. His judgment according to the present passage is that divorce, in the sense not of voluntary separation but of the nullifying of the marriage with consequent freedom to remarry, is only permissible in one extreme case. The exception to the total prohibition of divorce is found in the words 'saving for the cause of fornication.' It is not then adultery

which is the sin in question ; apart from the term used, this indeed seems clear from Deut xxiv 1, which deals with the initial stage of marriage. Another law dealt with the sin of adultery, Lev xx 10, Deut xxii 22, and prescribed not divorce but death as the penalty, cf. Jn viii 5. The exception here admitted is in the case of prenuptial unchastity. 'This was the only case contemplated in the law as justifying divorce, because in itself it vitiated the marriage contract *ab initio*.' One guilty of this sin was already an 'adulteress' and was not 'made' so by being put away. Yet it may well be questioned whether in our Lord's original saying even this exception to the total prohibition of divorce was admitted. The exception is repeated indeed in Matth xix 9 but is not found in the parallel passages in Mk x 11, Lk xvi 18 : and further the admission of the exception would seem to range our Lord with one Rabbinic school as against another. For the Shammai school as against that of Hillel forbade divorce except on this one ground. It is more in keeping with our Lord's method to assert general principles and to leave the determination of their application and their limitation in particular cases to his disciples. It may be that for the Jewish circle for which Matth wrote the total prohibition of divorce had been found too hard a saying : and that the exception was inserted either by Matth or in the source he employed in accordance with the demands of Jewish legalism and of the Jewish view of marriage.

For further treatment of the passage see Watkins, *Holy Matrimony*, c. vii : Gore, *Sermon on the Mount*, Appendix iii : Goudge, 1 *Cor.* additional note on vii 12.

33—37 *Third illustration—the third Commandment.* Ex xx 7, Deut v 11

Our Lord is condemning the abuse of oaths prevalent among the Pharisees. He does not prohibit the solemn attestation demanded in a court of law, as the strongest guarantee attainable of truthfulness. He himself accepted such a challenge, cf. xxvi 63 f. : see also Article xxxix. What he condemns is the light and arbitrary appeal in ordinary talk to the sacredness of sacred things. In contradistinction from the Essenes, who forbade all use of oaths, the Pharisees encouraged the practice to the length of erecting oaths into a regulated system of the more or less binding. Certain objects, 'heaven'—'earth'—'Jerusalem,' were commonly appealed to as witnesses of the truthfulness of a statement : while at the same time such oaths, in which direct appeal to God was avoided, were recognised as without binding sanction. Cf. 'Whosoever adjures another by heaven or by earth, he is not guilty.' This practice our Lord condemns on two grounds. (1) Such appeals were equivalent to appeals to the name of God : the use of them as a cloke of falsehood was to 'make God a liar' and so betrayed its evil source (37 b). (2) No such appeals were necessary : the simplest

statement was made in the presence and name of God and therefore had all the binding force of a solemn oath.

As with the teaching on divorce (*vv.* 31 f., cf. xix 3 ff.) so the teaching on oaths is taken up and amplified later (xxiii 16 ff.), and examples are given which illustrate the hypocrisy of regulating oaths in descending degrees of sanctity.

33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor [1]by Jerusalem, for it is the city of the great King. 36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black. 37 [2]But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of [3]the evil *one*.

[1] Or, *toward* [2] Some ancient authorities read *But your speech shall be.* [3] Or, *evil*: as in ver. 39; vi. 13.

34 f. *heaven...earth.* The language of Is lxvi 1 is borrowed—'The heaven is my throne, and the earth is my footstool.'

35. *city of the great King.* The phrase recalls Ps xlviii 2: 'the great king' had been the recognised title of the King of Assyria (Is xxxvi 4), a title which the Psalmist claims for the Lord, as 'a great king over all the earth,' Ps xlvii 2.

38—42 *Fourth illustration—the rule of revenge*

38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: 39 but I say unto you, Resist not [1]him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. 40 And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. 41 And whosoever shall [2]compel thee to go one mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

[1] Or, *evil* [2] Gr. *impress.*

38. *it was said...* Both in earlier and later codes the same law of retaliation holds, a tradition received from the Book of the Covenant (Ex xxi 23—25), both by the 'Law of Holiness' (Lev xxiv 19 f.) and by the Deuteronomic Code (Deut xix 21).

The Mosaic law was itself an advance upon earlier custom and regulation on this point. To men 'without law' in primitive society revenge is a sacred duty to be exacted up to and beyond the degree of injury received. The Mosaic law strictly defined the point beyond which retaliation might not be carried. Again other early codes make distinctions as to the degree of revenge permitted according to the rank in the community of the person injured. The Code of Hammurabi distinguishes between injury to a gentleman and injury to a poor man. In the former case it is eye for eye, in the latter a sum of money is recognised as sufficient compensation. Yet while it limited the degree of revenge, the Mosaic law expressly permitted it up to a point.

Our Lord goes further and prohibits revenge altogether. This teaching had indeed been anticipated, cf. Prov xx 22 'Say not thou, I will recompense evil,' cf. ib. xxiv 29: but on our Lord's lips it becomes for the first time a new commandment abrogating the old.

The new commandment is enshrined in four concrete instances: cf. Lk vi 29 f. The action is prescribed which is to be taken in view of (1) injury by violence, (2) injury by legal proceedings, (3) the imposition of public burdens, (4) the demands made upon private charity.

The examples are given the shape of positive commands: but their gist is negative and prohibitory. They are not precepts laid down for the government of society: for if carried into literal effect, they would issue in the disruption of social order. Rather they are paradoxical illustrations of a principle which clears the ground for the individual. They are alike in this, that to act in accordance with them involves the crucifying of the instinct of revenge and resentment.

39. *him that is evil...:* i.e. the evil man, rather than the neuter 'evil' as A.V., cf. R.V. marg.: for Old Test. parallels cf. Ps x 15, cxl 1, Prov ii 12 (R.V. marg.): see vi 13 note.

smiteth thee on thy right cheek. It was a gross insult (cf. Job xvi 10) probably inflicted on our Lord himself (xxvi 67): for an Old Test. parallel to the saying cf. Lam iii 20 'Let him give his cheek to him that smiteth him.'

40. *thy coat*, i.e. the tunic or under-garment, cf. Jn xix 23: *thy cloke*, the outer dress of travel, cf. xiv 36. The taking of clothing in pledge was a traditional act of oppression, cf. Ex xxii 26, Job xxii 5 f.

41. *compel:* marg. Gr. *impress.* The word so translated is borrowed from the Persian and refers to the custom of official impressment for temporary service legalised in the Persian and later in the Roman Empire: an instance of such impressment is furnished in xxvii 32, where the same term (ἀγγαρεύειν) occurs.

42. *Give to him...* The positive injunction of helping the needy is laid down in the law, cf. Lev xxv 35 f., Deut xxiii 19 f.: but the obligation of such generosity is expressly limited to the 'brother'—the member of the Covenant community. In our Lord's teaching and practice there is no limitation to its application. For a close parallel to our Lord's injunction cf. Ecclus iv 4 'Reject not the supplication of the afflicted; neither turn away thy face from a poor man.'

43—48 *Fifth illustration—rule of treatment of enemies*

43 Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: 44 but I say unto you, Love your enemies, and pray for them that persecute you; 45 that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. 46 For if ye love them that love you, what reward have ye? do not even the [1]publicans the same? 47 And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same? 48 Ye therefore shall be perfect, as your heavenly Father is perfect.

[1] That is, *collectors or renters of Roman taxes*: and so elsewhere.

43. *it was said.* The first half of the injunction occurs Lev xix 18, and summed up the recognised standard of obligation as between members of the Covenant nation. The second half 'and hate thine enemy' is not found in so many words in the Old Testament. Indeed the Mosaic legislation specially provided for the considerate treatment of strangers and foreigners (cf. Lev xix 10). The words rather represent the spirit of separatism which, deliberately adopted and inculcated for the sake of national self-preservation since the Captivity, had deepened and hardened into an extreme of racial antipathy. The Jews were known as 'men haters,' 'a wicked nation, exclusive, uncongenial, hostile...to all men,' Jos. *Ap.* ii 14, *Ant.* xi 6, 5. So St Paul (1 Thess ii 16) speaks of the Jews as 'contrary to all men.' Hatred of the foreigner had become a national and religious duty; and it is to this national attitude towards them of other nations that the principle, 'Love your enemies,' would be understood as primarily addressed.

44. *pray for them that persecute you.* The words would recall a custom, which however resented and unpopular, had been practised by the Jews since the time of Darius, viz. that of offering sacrifice and of prayer for the world-ruler of the time. Provision is to be made, cf. Ezra vi 10, that they may 'offer sacrifices...and pray for the life of the king.' In 162 B.C. again we hear of the 'burnt sacrifice which was offered for the king,' 1 Macc vii 33. The custom ceased in 66 A.D. and it is to its cessation that Josephus attributes the outbreak of the war with Rome (*B. J.* II xvii 2). Here again then the primary reference is to the national persecutors of the time, Persian, Greek or Roman; the more universal implication of the words needed our Lord's own example (Lk xxiii 34, cf. 1 Pet ii 23) for its understanding.

46—47. *publicans* and *Gentiles* were ranked as sinners, cf. ix 10 f., Gal ii 15, and despised as such by the Jews, cf. xviii 17. To 'love thy

neighbour...and hate thine enemy' was to accept a standard of righteousness, which not only did not 'exceed' that of the scribes and Pharisees (*v.* 20), but was no higher than that of despised outcasts, cf. Lk vi 32—34. For other appeals to the principle of *noblesse oblige* cf. vi 7, 32.

48. *perfect.* Cf. Lk vi 36 merciful: for the perfection here inculcated is perfection of love—the complete suppression of hatred and resentment. The term 'perfect' as applied to an ideal moral standard was borrowed from the Old Testament. Cf. Deut xviii 13 'Thou shalt be perfect with the Lord thy God': cf. Ps cxix 1. Here, as also in James i 4, iii 2, it is used in its Jewish association. But the standard of perfection now demanded and promised is not that of adherence to the law but of a love as comprehensive as the love of God.

VI 1—6, 16—18 ***The life of sonship as issuing in religious observances—its characteristic danger regard for human approval.***

Illustrated from practice of (1) almsgiving 2—4
(2) prayer 5—6
(3) fasting 16—18

It is to be noted that the examples chosen are not from observances which fall under the ceremonial law: 'sacrifice and offering' are passed silently over, and the illustrations are drawn from those practices which are universally recognised as indispensable conditions of living the Godward life.

VI Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. 6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father

which seeth in secret shall recompense thee. 7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. 8 Be not therefore like unto them: for [1]your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done, as in heaven, so on earth. 11 Give us this day [2]our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from [3]the evil *one.*[4] 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

[1] Some ancient authorities read *God your Father.*
[2] Gr. *our bread for the coming day.* [3] Or, *evil*
[4] Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

VI 1. *your righteousness.* The phrase is taken up from v 20 and given a more definite content and application. To 'do righteousness,' cf. Acts x 35, 1 Jn ii 29, iii 7, 10, Rev xxii 11, summed up in Jewish terms the 'ideal of religious service,' the whole demand of God on men, cf. v 33. As such, 'righteousness' is a characteristically Matthaean phrase, cf. iii 15, v 6, occurring elsewhere in the Synoptic Gospels only Lk i 75, in the strongly Hebraic song of Zacharias.

to be seen of them. It is not publicity as such (cf. v 16) but the motive of ostentation which is deprecated: the same reproach (cf. *v.* 2 'that they may have glory of men') is brought against the Pharisees later (xxiii 5, where the expression is even stronger, 'to be a spectacle to men'). For the warning cf. Jn v 44 'How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not?'

reward: a term like 'righteousness' taken up from earlier use, v 46, and also like 'righteousness' conveying a definite association to the Jewish mind. Reward in Jewish thought was to be taken out in this world or the next. Men must choose between reward here, cf. Ps xvii 14 f., or there, Matth xix 27. The coming age would reverse earthly lots, Lk xvi 25. The Pharisees, who claimed to have secured their reward in the world to come, had in fact sought and won it to the full in this life.

2. *alms.* Almsgiving in Jewish belief brought a fixed return in the world to come, cf. Tobit iv 10 'Alms doth deliver from death and suffereth not to come into darkness,' cf. Ecclus iii 30, also the Talmud on Ps xvii 15 'I shall behold thy face because of alms.' It thus

became not a means of relieving distress but of obtaining divine favour and of attracting man's applause.

sound not a trumpet: as heralding a great act, xxiv 31, 1 Cor xv 52, Rev viii 6 ff.: used here figuratively of the measures taken by the 'hypocrites' to attract attention.

the hypocrites. In Matthaean phraseology the word had come to be used as the conventional term for describing the Pharisees: for such use cf. *Didache* viii 'Let not your fasts be with *the hypocrites.*' The term was used in the LXX as equivalent to 'ungodly and profane,' cf. Job xxxiv 30, xxxvi 13, 'godless,' and perhaps this is the sense in the present passage rather than the stricter sense of 'acting a part' (cf. ch. xxiii 3, Gal ii 13). It was the term which the Pharisees themselves applied to the Sadducees, cf. Pss. Sol. iv 7 'Let God destroy them that live in hypocrisy.'

have received. The Greek word implies that the reward has been received *to the full* in this world and so lost in the world to come: cf. Lk vi 24 of the rich, xvi 25 of Lazarus.

3. *But when thou...* The Christian in giving alms is to take pains to conceal the act not only from his neighbour but even from himself.

4. *thy Father...* The A.V. addition 'himself openly' weakens the intended effect. It is a son's reward—that is enough.

2—4. Note the symmetry of the clauses:

The method of the hypocrites:
its reward. Cf. also 5 f., 16—18.
The method of the Christian:
its reward.

5—6. *Prayer.* It is not the posture, standing, nor the place, synagogue and street corner, of prayer that is condemned, but the manward bias of the practice, 'to be seen of men.' Prayer, to a greater extent than almsgiving, is a Godward observance; to make it a manward act is wholly to pervert its character.

6. *But thou...* The Christian is to take pains to exclude all distractions, if his prayer is to bring a son's reward: cf. Is xxvi 20 'Come, my people, enter into thy chambers, and shut thy doors about thee...'

7—15. *Another false way of prayer* (7—8). *The Lord's prayer as the model prayer* (9—13). *Condition of divine forgiveness* (14—15).

7—8. Luke's context for the Lord's prayer is a request on the part of the disciples (Lk xi 1) for a form of prayer for their own use. In Matth it is introduced in connection with a warning against the method of prayer followed by the Gentiles, a warning quite distinct from that of *v.* 5. The method of the Gentiles consisted in 'using vain repetitions' or repeating formulas again and again with unending monotony. The word *βαττολογεῖν* is probably coined by Matth for the purpose. Examples of the method may be found in

the oft-repeated cries of the prophets of Baal, 1 K xviii 26, or of the Ephesian populace, Acts xix 34, or in the formulas of the Buddhist worshipper or Persian mystic. The practice of the Pharisees, cf. Mk xii 40, Lk xx 47, was parallel to that of the Gentiles, and was encouraged by Rabbinic teaching, cf. 'Everyone that multiplies prayers is heard.' Such prolixity in prayer betrays a misconception of the nature of God (*v.* 9) who has no need of instruction in the needs of his children. In contrast with such unintelligent repetitions the Lord's prayer conveys in brief and balanced form all the requests which in their capacity of sons men need to address to God.

9—13. In its Matthaean form the prayer falls into seven clauses.

(*a*) The address: the acknowledgment of the Fatherhood by one who is also one of many brethren: 'Our Father...heaven.'

(*b*) The presenting of the claims which the Father has on the children:

(1) of reverence: 'Hallowed be Thy name.'
(2) of co-operation: 'Thy kingdom come.'
(3) of submission: 'Thy will be done.'

(*c*) The presenting of the claims which the children have on the Father:

(1) of support: 'Give us...bread.'
(2) of forbearance in view of the past: 'Forgive us...us.'
(3) of protection in the present and future: 'Bring us not...evil.'

9. *After this manner:* i.e. in contrast with the method of the Gentiles, *v.* 7: 'ye' emphatic—the true Covenant people.

Our Father, which art in heaven. The word *our* omitted by Lk (xi 2) marks the prayer as that of the brotherhood and not of the individual only: this is in accord with the Jewish principle 'He who prays ought always when he prays to join himself with the congregation.' Perhaps the phrase has at the same time a limiting sense, viz. Father of us Christians in contrast to those without the Covenant.

which art in heaven: also omitted by Lk as conveying to Gentiles a local and material sense; a characteristically Jewish and Matthaean phrase, found throughout the Gospel but with special frequency in the Sermon on the Mount, cf. v 10, 45, vi 1, vii 11, 21: so too the parallel phrase 'heavenly Father' found only in Matth: for the Jew 'heaven' had become a common synonym for God and would suggest not material locality but spiritual transcendence.

Thus the prayer is addressed to one who is infinitely removed from, yet infinitely near to all His children, cf. Is lvii 15 'Thus saith the high and lofty one...I dwell in the high and holy place, with him also that is of a contrite and humble spirit.'

Hallowed be thy name. The phrase to hallow or sanctify the name of God occurs twice in the O.T., Is xxix 23 'They shall sanctify my name,' Ezek xxxvi 23 'I will sanctify my great name': the phrase in both cases standing for the claim of reverential awe for all that God has manifested Himself to be.

For the name of God as His revealed nature cf Ex iii 13—15, Ps ix

10 'They that know thy name will put their trust in thee,' Ex ix 16, cf. Phil ii 9 'The name which is above every name.'

Thus the name of God gains an ever enriched content, until for the Christian it is a petition for 'grace to acknowledge the glory of the eternal Trinity and in the power of the divine Majesty to worship the Unity' (Collect, Trinity Sunday).

In one MS. (Cursive 604) is found the addition 'Let thy Holy Spirit come upon us and purify us,' thus pointing to the 'true fount of reverence.'

10. *Thy kingdom come.* The 'kingdom' stands central in the prayer, as it is central in the Sermon and indeed in the Gospel. Moreover for Jews this was in accordance with precedent. 'Any benediction which is without "kingdom" is no benediction at all' is the precept of the Talmud. 'May he make his kingdom to reign' is the Jewish form which the petition took.

Our Lord had already proclaimed the kingdom as 'at hand,' iv 17, and prescribed the conditions of admission, v 3, 10, 20: in vi 33 he defines it as the object of spiritual endeavour and attainment. Here in vi 10 proclamation and precept are lifted up into direct Godward aspiration. The phrase would no doubt for Jews be largely bound up with narrowly national and eschatological hopes: but it is capable of expansion into the most universal and comprehensive ideal; embracing the idea (1) of a change of outward surroundings—'a new heaven and a new earth wherein dwelleth righteousness,' (2) the hope of immortality—of a reversal of human or earthly conditions after death, (3) the eternal reign of righteousness in men's hearts, cf. Rom xiv 17, independent of outward conditions, the same here and hereafter.

Thy will be done: omitted by Luke, perhaps because regarded as contained in the previous petition; it also was in common Jewish use: cf. the saying 'Be bold, and swift, and strong...to do the will of thy Father which is in heaven.' It is found also in O.T., Ps xl 8, cf. Heb x 7, 9. But the best commentary upon the phrase is our Lord's use of it in application to himself. 'O my Father, if this cannot pass away, except I drink it, thy will be done,' xxvi 42. It stands for the complete and free surrender of human will to the divine whether in joyous and active co-operation, cf. vii 21, xii 50, and of our Lord himself, Jn iv 34, or in patient submission to suffering, cf. Acts xxi 14.

11. *Give us this day our daily bread.* Lk's 'day by day' (xi 3) perhaps represents a modification of the petition for use in the evening. The first claim of the children on their Heavenly Father is for 'all things needful for the body.' The petition thus turns the warning against anxiety for bodily needs, vi 25—34, into a positive and trustful prayer for their supply.

The word for daily (ἐπιούσιον) occurs only here and Lk xi 3. It must therefore have been in their common source, and seems to have been coined to represent the nearest Greek term to the Aramaic original. R.V. marg. has 'our bread for the coming day' and applies the phrase to the time for which the bread is needed. This meaning

represents the most probable derivation of the word (viz. from ἐπειμι-ἰέναι to come on), and also recalls the words used of the manna in the wilderness, cf. Ex xvi 14 'a day's portion every day,' 21 'morning by morning,' cf. 2 Kings xxv 30 'every day a portion'; it is nearest too to the teaching of vi 34.

The American Revisers add in marg. 'or our needful bread,' thus referring the word to the quality and quantity of the supply not to the time for which it is needed. Cf. Prov xxx 8 'the food that is needful for me,' marg. Heb. 'the bread of my portion.' But the derivation implied in this rendering from ἐπειμι-εἶναι is improbable, and the meaning is less in keeping with the associations of the petition. Jerome, while retaining quotidianum, i.e. daily, from the old Latin in Lk, here substitutes 'supersubstantialem,' i.e. spiritual: this however can hardly represent the primary meaning of the phrase.

12. *forgive us our debts, as we also have forgiven our debtors.* The claim of forbearance for past offences is one which must find a place in the prayer of children who are 'evil,' vii 11, to a Father who is 'perfect,' v 48, and 'calls them in sanctification,' 1 Thess iv 7. The word here used for sin represents it not as breach of law, cf. 1 Jn iii 4, but as the contracting of obligations to God which unless remitted by him must be discharged.

But what is peculiar to the petition is the claim on which it is based: Lk xi 4 has 'for we ourselves also forgive everyone that is indebted to us.' Matth makes the condition one already fulfilled, 'have forgiven,' ere the claim on God is urged. Elsewhere the condition of forgiveness is represented as a right attitude towards God —repentance Lk xxiv 47, Acts ii 38, confession 1 Jn i 9, faith Matth ix 2. Here the correlative social condition—the forgiveness of men—is in question. This condition had found earlier expression, cf. Ecclus xxviii 2 'Forgive thy neighbour the hurt that he hath done thee; and then thy sins shall be pardoned when thou prayest.' And more especially it is in keeping with the central teaching of the sermon: cf. v 23 f., 43—48, passages in which reconciliation with men is made the condition of a right relationship with God: it is again the essence of the golden rule, vii 12. The same teaching is taken up later and amplified in the Parable of the unmerciful servant, xviii 21—35. It was a hard saying, especially for the Jew; and hence it is reinforced in the balanced antithesis, cf. *vv.* 14—15.

'We must thoroughly believe and understand that what seems to be a limiting condition of the request is really an enlargement of its scope and power. The sense of sin—sin itself—does not finally depart from the conscience till love, its great enemy, possesses the ground which it once occupied.' F. D. Maurice, *The Lord's Prayer.*

13. *bring us not into temptation, but deliver us from the evil one.* For the latter half cf. Ps cxl 1 'Deliver me, O Lord, from the evil man.' A.V. has 'evil' as in v 37, 39. R.V. is probably right in each case to make it masculine. Lk omits the latter half of the clause perhaps because the phrase 'evil one' was peculiarly Jewish in its assumption

of a personal agency of evil. Yet the second half is needed to supplement the first, which standing alone might seem to ascribe to God the part rather of Tempter than of Deliverer. For God 'tempteth no man' but rather delivers men from their 'ghostly enemy'; but on one condition, viz. that men place themselves in conscious and prayerful dependence upon Him. Thus the whole clause once more lifts up into prayer the truth of man's freedom combined with his dependence, which is involved in his sonship.

Two further sayings of our Lord throw light upon the petition: (*a*) Matth xxvi 41 'Watch and pray, that ye enter not into temptation.' Here temptation is the self-incurred danger into which man walks by that assertion of independence, which takes the form of moral security and prayerlessness. (*b*) Jn xvii 15 'I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one.' Exposed to the temptations of the world, yet kept unspotted from the world—such is the divine will of the Father for the children.

Our Lord himself living in the world was 'in all points tempted like as we are, yet without sin,' Heb iv 15.

The Doxology found in A.V. 13 b and omitted in R.V. became attached to the Lord's prayer in common Church use, and thence found its way into the text of the N.T. 'There can be little doubt that the Doxology originated in Liturgical use in Syria, and was thence adopted into the Greek and Syriac Syrian texts of the New Testament.' Westcott and Hort.

Additional Note. (*a*) *The place of the Lord's prayer in the Sermon.* The Lord's prayer (9—13), its introduction (7 f.) and sequel (14 f.), mark a break in the orderly sequence of the paragraph in which it occurs (1—18). The sections on almsgiving (2—4) and prayer (5 f.) follow the same balanced form: so also that on fasting (16—18). The Lord's prayer seems at first sight an interpolation, introduced at this point in accordance with the evangelist's custom of grouping together passages of our Lord's teaching dealing with the same subject, and this the more in that Lk xi 1 places the prayer in a different context. Yet viewed in a wider context the position of the prayer in Matth is found to be singularly appropriate, for it gathers up in the briefest compass the burden of the whole sermon and makes it a conscious and direct Godward aspiration on the part of man. It is the explicit acknowledgment of the Fatherhood with all that it implies of the claims of God on men and of men on God. In it the spirit of sonship, to which the appeal throughout is directed, finds its natural vehicle of expression. It is the prayer of all who through Christ have been brought into covenant relation with God.

(*b*) *Its originality.* The ideas and individual petitions of the Lord's prayer, as indeed the whole sermon, rest upon the Old Testament: they and it are a 'fulfilment' of law and prophets. Moreover they can be parallelled in the Rabbinic writings. The phrase '*Father which is in heaven*' is found not uncommonly. Again 'Any bene-

diction which is without *the name...the kingdom* is no benediction at all' '*The will of God, forgiveness* and its condition, *temptation*' occur as subjects of prayer in the Talmud [see Taylor, *Sayings of Jewish Fathers*, 2nd ed., vol. i, pp. 124—130]. This is natural enough, for the prayer was given on Jewish soil and for Jewish use, in terms therefore familiar to Jewish ears. Yet the whole is far from being a patchwork of Jewish expressions. It goes far beyond its sources and parallels in structure and spirit. It is concise in comparison with the repetition and redundancy of the Jewish 'Blessings.' Individual expressions are given an order and arrangement which stamp upon the whole an organic unity and at the same time impart to each a new meaning and life lacking to it when in isolation. Again while Jewish in expression, its appropriateness is not limited to Jewish use. It is the ideal prayer for the whole of humanity, comprehensively covering and including all requests which men in their capacity as sons may or need address to God. Thus under our Lord's creative touch the old things are become new and the whole stands out as the original handiwork and gift of him who is the Son of God and Son of man.

(*c*) *Its Matthaean form.* It has been seen that Lk xi 1—4 has the prayer in a different context and in briefer form; but just as the context given it in Lk is far from necessarily stamping its position in Matth as arbitrarily assigned to it by a later hand, so the briefer form of Lk need not be taken as evidence of a closer approximation to the original. Rather would it seem to be due to the desire of omitting any clause, which, as bound up with Jewish associations, might be misunderstood by Gentile readers: and it is Matth and not Lk who seems to have recorded the prayer in its more Jewish and original form. He may indeed have sacrificed for the sake of clearness of meaning something of the concise brevity of the Aramaic prototype. But he has preserved its balanced form and structure: and the Church in selecting his form by unanimous consent for general use has probably been true to the form nearest that in which it was delivered by our Lord.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. 17 But thou, when thou fastest, anoint thy head, and wash thy face; 18 that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

16—18. *Fasting.* The third form of recognised religious observance (cf. 2—6) in the practice of which our Lord warns against the danger of ostentation. He does not so much prescribe as assume the continued practice of fasting, cf. ix 15, and here guards against its abuse. The practice here referred to would not occur in the Fast of the Day of Atonement, the one Fast ordered in the law (Lev xvi

29—31), or in connection with the Fasts prescribed later (cf. Zech viii 19) to commemorate occasions of national disaster. The reference is rather to the weekly fasts, which, enjoined publicly in times of prolonged drought, were observed by the stricter Jews throughout the year. These fasts occurred on Mondays and Thursdays (cf. Lk xviii 12, *Didache* viii) 'the second and fifth days of the week.' These were days on which as market-days, 'when the country people came to the towns,' it was easy to attract public notice. Moreover the conventional method of fasting, that of refraining from washing or anointing the face (cf. 2 Sam xii 16, 20 f.) and of pouring ashes on the head (Josh vii 6, Job ii 12) naturally drew attention. Yet to make the object of fasting 'to be seen of men,' was the very acme of falsehood in religion. For fasting was preeminently an act of contrition towards God (cf. Joel ii 12, Dan ix 3, x 3) and thus in parading their penitence the 'hypocrites' were glorying in their shame and seeking to win glory by their shame. In contrast with them the Christian is to take pains so to conceal his self-mortification as to blind others to the truth: so only will it be true in the sight of God.

19—34 *The life of sonship as affected by earthly objects of pursuit—its characteristic danger worldliness*

Such worldliness takes the twofold form of (*a*) covetousness; the pursuit of wealth and the danger of the rich, 19—24: (*b*) anxiety about the necessaries of daily life, the danger of the poor, 25—34. Both are to be guarded against as distracting from man's primary object of pursuit, God's kingdom and righteousness.

19 Lay not up for yourselves treasures upon the earth,
where moth and rust doth consume, and where thieves [1]break
through and steal: 20 but lay up for yourselves treasures in
heaven, where neither moth nor rust doth consume, and where
thieves do not [1]break through nor steal: 21 for where thy
treasure is, there will thy heart be also. 22 The lamp of the
body is the eye: if therefore thine eye be single, thy whole body
shall be full of light. 23 But if thine eye be evil, thy whole
body shall be full of darkness. If therefore the light that is in
thee be darkness, how great is the darkness! 24 No man can
serve two masters: for either he will hate the one, and love the
other; or else he will hold to one, and despise the other. Ye
cannot serve God and mammon. 25 Therefore I say unto you,
Be not anxious for your life, what ye shall eat, or what ye shall
drink; nor yet for your body, what ye shall put on. Is not

[1] Gr. *dig through.*

the life more than the food, and the body than the raiment? 26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? 27 And which of you by being anxious can add one cubit unto his [1]stature? 28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. 30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? 31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. 34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

[1] Or, *age*

19—24. Covetousness is deprecated on three grounds:
(1) as concentrating the affections on perishable objects, 19—21.
(2) as blinding the soul to the spiritual world, 22 f.
(3) as distracting from the whole-hearted service of God, 24.

19—21. *Lay not up...* The warning takes the same form of balanced antithesis as occurs elsewhere in the sermon, cf. vi 2—4, 5 f., 10—18, vii 13 f. The 'treasures upon the earth' here referred to will be money and clothing, stored in the house or, in the former case, buried in the ground, cf. xiii 44. The phrase to 'lay up treasure with God' is common in late Jewish literature; e.g. Pss Sol ix 9, 'He that doeth righteousness treasureth up life for himself with the Lord.' Cf. Lk xii 33, 'purses that wax not old, a treasure in the heavens that faileth not': see also 1 Tim vi 19, 'laying up in store for themselves a good foundation against the time to come.'

22 f. *The lamp of the body is the eye.* The state of the eye is an indication of the health of the whole body: as the vision is clear or distorted, so is the body in or out of touch with the material world and the man, be he physician, artist or mechanic, fit for his service. But the physical analogy passes naturally and without transition into its moral application. For the body represents the man himself in the

completeness of his personality and the eye his outlook on the world and his fellow men. A 'good eye,' generosity in disposition and conduct, is the condition of spiritual illumination. Where on the other hand the 'evil eye,' envy and covetousness, distorts the spiritual faculty, the 'great' darkness supervenes, viz. blindness to the things of God.

The 'good eye' and 'evil eye' were common expressions for a generous or niggardly disposition. For the former, cf. Prov xxii 9, 'He that hath a bountiful eye shall be blessed,' marg. Heb. good. Cf. also the saying 'He that gives a gift let him give with a good eye.' The epithet here used, 'single,' though not used elsewhere of the eye, yet only serves to bring out the more prominently the meaning of the whole expression. For the use of single (ἁπλοῦς) in the sense of liberal, cf. James i 5: for the corresponding substantive, cf. Rom xii 8. See marg. there.

For the use of evil eye as the sense of a churlish disposition, cf. Matth xx 15, 'Is thine eye evil, because I am good?' Deut xv 9, xxviii 54—56, Prov xxiii 6: Mk vii 22 has 'an evil eye' among the 'evil things which proceed from within and defile the man.' Cf. *Sayings of the Fathers* v 19, 'He who is willing to give, but not that others should give, his eye is evil towards the things of others.'

24. *mammon.* The root meaning of the word is probably 'something entrusted': it was a common Aramaic term for wealth, here retained 'probably because wealth is personified': for its use cf. Lk xvi 9, 11 and *Sayings of the Fathers* ii 16, 'Let the property (Mamon) of thy friend be precious unto thee as thine own': for the whole saying cf. James iv 4, 'The friendship of the world is enmity with God': cf. also 1 Jn ii 15.

25. *Therefore:* i.e. because anxiety about the needs of the body is equally with covetousness fatal to the life of sonship.

Be not anxious: the key note of the passage, cf. 27, 28, 31, 34: for a similar injunction in the Epistles, cf. Phil iv 6, 1 Pet v 7. The A.V. 'take thought,' though in old English having the same meaning (cf. *Hamlet*, Act iii, Sc. 1, ll. 84 f.), is nowadays misleading: for similar teaching cf. 1 Tim vi 6—8.

The anxiety deprecated is concerned with (*a*) food and drink to support the life, (*b*) clothing for the body. Against such anxiety four arguments are urged:

(1) 25, 26. The comparative unimportance of food and raiment.
(2) 26. The analogy of the birds and the provision of daily food.
(3) 27. The uselessness of anxiety about health.
(4) 28—30. The analogy of the flowers and the provision of clothing.

27. *one cubit to his stature:* rather 'one span to his length of life.' 'Age' or 'length of life' is the common meaning of ἡλικία, cf. Jn ix 21, 23, and should undoubtedly be assigned to it here: R.V. marg. or 'age.' American Revisers read 'the measure of his life,' marg. 'stature.' Lk applies the argument xii 26 as follows—'If then ye are

not able to do even that which is least, why are ye anxious concerning the rest?'

28. *The lilies of the field.* The flowers referred to are gorgeous in colours, grow in the corn fields and have stems which when dry make fuel for the 'oven.' 'The plants which realize all these conditions are the various species of gladiolus, which are indigenous in Palestine... grow among the grain, often overtopping it, and illuminating the broad fields with their various shades of pinkish purple to deep violet purple and blue, truly royal colours.' Hastings, *D. B.* iii. Art. Lilies.

30. *the oven.* 'The ovens of the East are simply cylinders of pottery sunk in a small pit in the ground...heated by burning light fuel, such as grass and weeds, in them.' Savage, *Gospel of the Kingdom*, p. 207.

O ye of little faith: cf. viii 26. The phrase was a common one in the Rabbinic schools, applied especially to those who failed to trust in 'God for the provision of their needs.' Cf. the saying 'The Israelites in the wilderness were of little faith.'

31—32. The general warning, 'be not anxious,' is repeated with two further reasons for heed to it. Anxiety for bodily needs (1) is characteristic of the Gentiles: for a similar appeal, cf. v 47, vi 7; (2) betrays an ignorance of the providential care of God, cf. vi 8.

33. *his kingdom, and his righteousness.* Lk xii 31 omits the latter characteristically Matthaean phrase, found also in the Old Test., cf. Ps cxi 3, cxii 3. For the righteousness of God as an object of man's attainment, see James i 20 'The wrath of man worketh not the righteousness of God,' and cf. the traditional saying of our Lord: 'Ask for the great things and the small things shall be added unto you: ask for the heavenly things and the earthly things shall be added unto you.'

34. *Sufficient unto the day...* A current proverb in Jewish circles: for instances of our Lord's use of popular sayings, cf. ix 12, xiii 57, Lk iv 23. A close parallel to the present saying is found in the Rabbinic legend about Moses (quoted Savage, *Gospel of the Kingdom*, p. 212)—'He (Moses) spake before Him: Am I to relate this unto them, Sufficient unto the hour is the evil thereof?'

VII 1—12 *The life of sonship* (1) *as a standard of criticism—danger of want of discrimination in self-judgment*, 1—5, (2) *as a gift to be imparted—danger of want of discrimination in judgment of others*, 6. *The remedy for such want of discrimination—Prayer*, 7—11. *The golden rule—as the summary of the law and the prophets*, 12

The main theme of the sermon, viz. the life of sonship, is again taken up and dealt with in a new aspect, i.e. as it represents a standard to which others are to be raised. As in v 13—16, it is regarded as a force to be deliberately brought to bear upon those without. It is the life of one who must share with others the good

things which he has received. In this duty he has on the one hand a positive standard of conduct, viz. the treatment of others with the same consideration as he claims from them (12), and on the other is exposed to two fatal dangers

(*a*) that of premature censoriousness: a wrong exclusiveness, which proceeds from blindness to personal failings, 1—5.

(*b*) that of indiscriminate approval: blindness to the failings of others and their incapacity for receiving holy things, 6.

Against both dangers his safeguard is persistent prayer, 7—11, as the means of obtaining that wisdom which he needs for imparting to others with generosity and discretion what he has received, cf. James i 5, ii 13 ff.

VII Judge not, that ye be not judged. 2 For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? 5 Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; 10 or if he shall ask for a fish, will give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? 12 All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

VII 1. *Judge not...* The fault of censoriousness was one to which the Jewish character was especially prone: warnings against it are common, cf. Rom ii 2, James ii 12 f., iii 1, iv 11 f., v 9.

2. *judged...* The judgment is God's rather than man's: for the standard of divine judgment cf. vi 14 f.

with what measure... The same saying is found in popular proverbial form—'In what measure a man measureth, others measure to him' (quoted Savage, *Gospel of the Kingdom*, p. 220): on our Lord's lips however it fixes the measure not only of human but of divine retribution.

3. *the mote...the beam...* This again is found as a proverb in the Talmud—'If one saith to another, Cast out the mote out of thine eye, he will be ready to answer—Cast out the beam out of thine eye.' Savage, p. 221.

4. *Or:* as carrying the argument a step further, cf. 9. Self-deceit leads to a superior assumption of the rôle of censor of morals.

5. *and then...* If there is a 'time to keep silence' there is also a 'time to speak' of the faults of others, viz. when we have corrected our own.

6. *Give not:* Second danger in task of imparting spiritual gifts—want of discrimination in judgment of others: the danger is painted in two vivid figures, (*a*) Give not the holy thing to the dogs. The holy thing (τὸ ἅγιον) would naturally be understood as meat offered in sacrifice, which might not be eaten by any unclean person, still less by dogs, the uncleanest of animals: cf. Ex xxii 31. As such the term dog is applied to Gentiles and spiritual outcasts, cf. xv 26, Phil iii 2, Rev xxii 15, and would be understood in this sense here. (*b*) Cast not your pearls before the swine. Pearls were the most valued of precious stones, Job xxviii 18 marg., Matth xiii 45 f.; the term was traditionally applied to precious sayings of great teachers—'gems of wisdom.' Swine's flesh (Lev xi 7 f., Deut xiv 8) was unclean; but the special prejudice against swine, even the keeping of them, dates from the persecution of Antiochus Epiphanes and his attempt to compel the eating of swine's flesh, cf. 2 Macc vi 18, vii 1. For the combination of dogs and swine as unclean animals cf. 2 Pet ii 22.

The principle thus embodied was that on which our Lord himself acted. The method of teaching by parables was deliberately adopted, cf. xiii 13 ff., to prevent spiritual truths from falling on unprepared ground and so being abused. So St Paul adapts his teaching to the receptivity of his hearers, cf. 1 Cor ii 6, iii 1—2. It is the principle not of esoteric exclusiveness but of adaptation to spiritual capacity.

It was applied later to the Eucharist with direct reference to this passage: cf. *Didache* ix 5, 'Let none eat nor drink of your Eucharist, but they that are baptized into the name of the Lord; for as touching this the Lord hath said: "Give not that which is holy to the dogs"': so probably in reference to the same passage is the expression 'Holy things to holy people' (ἅγια τοῖς ἁγίοις) used in early liturgies.

7—11. The principle of prayer is urged in view of need of divine help in adjusting conflicting claims and fulfilling the golden rule.

Lk xi 9—13 has the same passage in a context dealing with prayer.

ask: seek: knock: the present tense is emphatic, emphasising the need of importunity and persistence in prayer, cf. Lk xviii 1: there is

also an ascending scale of importunity, the simple request, passing to the close search and the violent knocking.

9. *Or:* as introducing a new ground of assurance: for the argumentum ad hominem cf. vi 27, xii 11. The bread and the fish as the staple Galilaean food, cf. xiv 17. The stone and the serpent bear a rough resemblance to them: hence the cruelty of the deception implied; a human father, though by nature 'evil,' grudging and niggardly in giving, would not so mock his son; how much more would the Father, who giveth to 'all men liberally and upbraideth not,' supply his children's needs. The neutral term 'good things' in Matth is interpreted by Luke in a directly spiritual sense 'the Holy Spirit.'

12. *All things therefore...* The main body of the sermon closes with the same thought as that with which it opened, cf. v 17. The golden rule summarizes that fulfilment which was the purpose of the Preacher's coming. Lk (vi 31) has it without additional commentary 'for this is...prophets.' The rule is paralleled in Jewish literature, where however it takes a negative form, cf. Tobit iv 15, 'What thou hatest, do to no man'; and saying of Hillel 'What is hateful to thyself do not to thy fellow: this is the whole law, and the rest is commentary.' For a parallel to the saying in its positive form, cf. Seneca *De Benef.* ii 1, 'In what manner should a boon be given? If we give as we should wish to receive.'

this is the law and the prophets. Cf. xxii 40. The one is represented by Moses and the other by Elijah (cf. xvii 3) and together represent the traditional revelation fulfilled in Jesus Christ.

13—23 *The life of sonship, as a choice to be made, the way of life with alternative—the way of death,* 13 f. *Dangers of wrong choice through* (1) *following false religious guides,* 15—20, (2) *trusting to false religious claims,* 21—23

13 Enter ye in by the narrow gate: for wide [1]is the gate,
and broad is the way, that leadeth to destruction, and many be
they that enter in thereby. 14 [2]For narrow is the gate, and
straitened the way, that leadeth unto life, and few be they that
find it.

[1] Some ancient authorities omit *is the gate.*
[2] Many ancient authorities read *How narrow is the gate, &c.*

13 f. *broad is the way...straitened the way...* The term way (ὁδός) as applied to a mode of life became the recognised term in Apostolic times for describing the Christian community, cf. Acts ix 2, xix 9, 23, xxiv 14, 22, and may have been suggested by the phrase of *v.* 14, cf. Jn xiv 6. The figure of the two ways is found in Old Testament, cf. Jer xxi 8 'the way of life and the way of death' and is common in early Christian literature cf. *Didache* i, *Epistle of Barnabas,* § 18.

On the other hand the phrase 'the way that leadeth to' is probably rather Greek than Hebrew in origin: it is found in post-Biblical Jewish literature, cf. Apoc. Baruch lxxxv 13, 'the way of the fire, the path which leads to Gehinnom' and Midrash Bereshith Rabba (9) 'Which way is it that leads to the life of the age to come?'

There is a clearly-marked threefold antithesis:

(*a*) the wide gate and broad way...the narrow gate and straitened way.

If with marg. the words 'is the gate' in 13 be omitted, the contrast is the greater. The gate is so wide that the decisive point of entrance is passed unawares.

(*b*) Destruction...life.

For similar antithesis cf. xviii 8 f.

(*c*) The many that enter...the few that find.

The one way is smooth and easy and attracts the many: the other deters by the effort needed to discern and keep it. Perhaps the narrow precipitous ascent of Mt Safed within sight of Preacher and hearers and 2700 feet above sea level suggested the figure.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. 16 By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Therefore by their fruits ye shall know them.

15. *false prophets:* the warning, as amplified in xxiv 23—26, would apply especially to false claimants of Messiahship, cf. Acts v 36 f. Elsewhere, cf. Jn x 8, the false prophet is a thief masquerading as a shepherd, cf. Ezek xxxiv 2 ff.: here he is a wolf appearing as one of the flock. For the figure of the ravening wolf, cf. Ezek xxii 27, and as applied to false Christian teachers, Acts xx 29 f.

16. *By their fruits.* The metaphor abruptly changes from the sheepfold to the vineyard, cf. Lk vi 44, and for the figure of fruit bearing cf. James iii 12. The figure had already been used by John the Baptist, iii 8, whose words as recorded in iii 10 are exactly repeated in vii 19. The latter saying as referring rather to the fate than the character of the barren tree seems indeed to break the connection of the passage.

17 f. *corrupt:* the translation of σαπρόν in A.V. and R.V.: the same word is applied to fish which are unfit for eating (xiii 48) and stones which are unfit for building: as applied to the tree, it is rather its rankness than its decay which is in question.

20. *by their fruits:* a repetition of the principle stated in 16. For such repetitions of a maxim after amplification and illustration, cf. xx 16 with xix 30, 'The last shall be first and the first last': xxv 13 with xxiv 42, 'watch therefore, for ye know not the day nor the hour.'

Additional Note. The prophet of the Old Dispensation was to be tested by the fulfilment of his predictions (Deut xviii 22): and here again the fruits of the prophetic character referred to seem to be primarily those of the spoken word. The parallel passage in Lk vi 43—45 seems to combine Matth vii 16—18 with Matth xii 33—37, in which latter passage the good and evil fruit is defined as that of words. In this case the test of the New Testament prophet will be his confession or denial of the Incarnation (cf. 1 Jn iv 1—3) in his teaching, a test which his hearers would be capable of (1 Jn ii 20 f.) and responsible for (1 Jn iv 1, 1 Thess v 20) applying.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out [1]devils, and by thy name do many [2]mighty works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

[1] Gr. *demons.* [2] Gr. *powers.*

21 ff. *Not every one...* False claims. As the false prophets (*vv.* 15—20) so should Christians generally be known and judged by their fruits. In the day when the Son of Man should sit on the throne of judgment they would be tempted to rely upon two claims to acceptance, both of which might be disallowed: (1) that of the most devoted religious observance (21), and (2) that of the most strenuous and successful Christian service (22). For underlying each claim might be a heart alienated from Christ (23) and a will unsubdued to the Father's will (21).

21. *Lord, Lord.* Cf. Lk vi 46. The title commonly used in addressing Jesus as Teacher and Master, cf. viii 2, 21, 25, xiv 28, 30, etc.: it would therefore correspond with Rabbi and not with Adonai, the Lord of the Old Testament, a title only transferred to Jesus after the Ascension. The whole phrase 'everyone...Lord' would imply 'every professed disciple.'

he that doeth the will... The only real and abiding fruit: the purpose (Jn v 30, vi 38), and sustenance (iv 34) of our Lord's life on earth and the object of his prayer (Matth xxvi 39, 42); and for men the claim to family relationship with himself (xii 50) and the pledge of eternal life (1 Jn ii 17).

my Father... 'My' for the first time, cf. x 32 f., xi 27, xv 13: earlier we have '*Your* Father' vi 8, vii 11, 'thy Father' vi 4, 6, 18, and

in the Lord's prayer 'our Father' vi 9. The pronoun 'my' is here emphatic as asserting the claim to be the way of obedience to the Father's will (cf. Jn xiv 6).

22. *in that day*... The recognised term for the day of judgment, cf. Lk x 12, 'that day' with Matth x 15 'the day of judgment.' The Son of Man was traditionally recognised as fulfilling the rôle of Judge; cf. Enoch lxix 27, 'and he sat on the throne of his glory, and the sum of judgment was committed unto him, the Son of Man': cf. the closely parallel scene of Matth xxv 31 f. It is in virtue of his humanity that the Father delegates to the Son authority to execute judgment, Jn v 22, 27.

did we not... Better than A.V. 'have we'...the aorist pointing to past achievements apart from their abiding effects.

23. *never knew you.* To 'know' here implies not merely to be acquainted with the character of others, but to recognise them as akin and to welcome them into intimacy; cf. 2 Tim ii 19, 'The Lord knoweth them that are his'; Gal iv 9 'known of God.'

depart from me, ye that... From Ps vi 8, cf. Lk xiii 27, and for the latter phrase 'work iniquity' cf. xiii 41 and note.

24—27. Concluding warning in the shape of a vivid picture from nature and human life calculated to arrest the attention and to emphasise the contrast between hearing only and hearing *and* doing, cf. Lk vi 47—49. The Matthaean version of the parable retains more fully than the Lucan the Palestinian features of the natural scene—the violent hurricane of wind and rain and sudden rise of the dry wady into a tearing spate.

24 Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. 26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: 29 for he taught them as *one* having authority, and not as their scribes.

24, 26. For the emphasis on 'doing' as against 'hearing only' cf. xiii 19—23, Lk xi 28, Rom ii 13. It is also the special feature of St James' teaching, cf. James i 22—teaching which like his Master he inculcates in the form of a parable, i 23—25.

24. *built upon the rock*... Lk vi 48 more in detail: 'digged and went deep, and laid a foundation upon the rock,' cf. instance quoted (Savage, *Gospel of the Kingdom*, p. 245) of a Nazarene, who 'in order to lay the foundations, had dug down to the solid rock, to the depth of thirty feet, and then built up arches.'

27. *great was the fall thereof*: 'great' in proportion to the avowed purpose of the creation of the structure, viz. to withstand in the evil day. So the great prophetic discourse ends in a minor key, a note not of triumph but of admonition, cf. Hos. xiv 9 b, Amos ix 10, Nahum iii 19, Is lxvi 24, Mal iv 6 b.

28. *when Jesus ended*. The usual formula marking the close of our Lord's discourses, cf. xi 1, xiii 53, xix 1, xxvi 1.

astonished... Mk adds the impression made upon the multitude, cf. viii 27, ix 8: there was a new note of authority (Mk i 27) about the teaching, absent from that of their recognised religious leaders (cf. Mk i 22). The Scribes based their maxims on the sayings of their predecessors: Jesus spoke in his own right, cf. v 22, 28, etc.; vi 2, 5, 16, 25.

VIII, IX *Acts of power*

(1) *St Matthew and Miracles*. For the writer of the Gospel the miracles of Christ are pre-eminently 'powers' (δυνάμεις, cf. xiii 54 b): they are indications of the energizing of God on the visible plane. They are thus the intelligible and natural outcome of that whole conception of God and of the divine economy, with which the Gospel is permeated. For the Gospel and the Apocalyptic outlook which governs it, God is on the one hand transcendently supreme, aloof and removed from things seen and earthly. Yet on the other hand, while dwelling in the high and holy place, it is of the essence of his character to intervene in the visible order to right the wrong and to establish his kingdom upon earth. For again underlying the Gospel is the conception of the two ages, the present age and that which is to come, and of the two kingdoms, that in which Satan is supreme (xii 26) and the kingdom of God or heaven. The new age can only be inaugurated and the kingdom of heaven established by the forcible abolition of all that is characteristic of the present evil age and kingdom of Satan. Included in the latter as signs that still the 'strong man armed keepeth his palace' are sin, disease and death. It is God's will to abolish these, and it is within his power to do so, where on man's part the conditions of its exercise are present. It is only man's unreadiness and want of faith (cf. xiii 58, xvii 20) that stays the divine hand and hinders the inauguration of the Messianic order. But in Christ that hindrance is done away. His perfect humanity is a channel along which the divine resources can flow freely for healing and restoration. As Son of Man he stands 'in relation to a higher order than the natural' and can command unseen agencies unavailable for others. Thus his miracles are a foretaste and earnest of the new order. The age to come was 'an age in which super-

natural forces would be available for the conquest of suffering, evil and sin.' Thus the works of power wrought by Jesus 'can have no other meaning than that the Messianic age has arrived.' In the healing of the blind, the lame and the lepers, in the raising of the dead, in the casting out of devils (cf. xi 4 f.) and, it may be added, in the mastery over the forces of the inanimate natural world (cf. viii 26, xiv 25) men might see signs in their midst of the presence of the kingdom of God (cf. xii 28). Thus the Lord Messiah stands as the chosen agent and instrument (cf. xii 18 ff.) of Jehovah's redeeming power: through him the resources of the higher order are made freely available for human use: and his miracles are not so much unaccountable irruptions from without upon the orderly course of nature as indications of the presence of a higher order under which the natural order is subsumed and from which alone it derives its significance and value.

(2) *Authority in action.* In chs v—vii the Teacher has delivered his message in his own name. It was the authoritative character of his teaching which chiefly impressed the multitude that heard it (vii 29). In viii, ix the same note of power is exemplified in the sphere of action. It is this quality which strikes disciples (viii 27), enemies (ix 3, 11) and multitude (ix 8, 33) alike. The chapters are indeed arranged with a view to leaving this impression on the reader with cumulative force. The incidents described are gathered from previous documentary sources and are grouped together in a symmetrical order, which makes no pretence to chronological exactness but is best calculated to serve the writer's purpose. Thus in the two chapters there are four sections, each containing a group of three incidents placed together as possessing common characteristics; they may thus be analysed as follows: (i) viii 1—17 power exercised in the healing of disease and sickness, (*a*) leprosy 1—4, (*b*) palsy 5—13, (*c*) fever 14 f.; (ii) viii 18—34 power exercised in dealing with various wayward agencies, (*a*) human temperaments 18—22, (*b*) natural forces 23—27, (*c*) evil spirits 28—34; (iii) ix 1—17 power exercised in overriding Pharisaic objections, (*a*) forgiveness of sins 1—8, (*b*) social contact 8—13, (*c*) religious observance 14—17; (iv) power exercised in the restoration of life and the physical organs, (*a*) life from death 18—26, (*b*) sight 27—31, (*c*) speech 32—34.

VIII 1—4 *Healing of a leper.* Mk i 40—45, Lk v 12—16

The incident is selected by Matth to stand at the head of the group of healings as (*a*) an instance of the instantaneous cure of the most fatal and severe of diseases.

(*b*) an illustration of our Lord's attitude to the Mosaic law. He overrides it in one action (*v.* 3) and submits to it in another (*v.* 4).

VIII And when he was come down from the mountain, great multitudes followed him. 2 And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt,

thou canst make me clean. 3 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

VIII 1. *The mountain*—that of v 1. The verse serves to connect the scene of the sermon and the audience which listened to it with the incidents which follow.

2. *came...and worshipped.* The leper comes right up to our Lord and throws himself at his feet. The force of his faith impels him to break through the leper's pale, cf. Lev xiii 45 f.

Lord. The title is absent from the corresponding passage in Mk, who has it only in vii 28, x 51. Its frequency in Matth and Lk marks the growing reverence which came to be centred on our Lord's person.

if thou wilt: contrast Mk ix 22 'If thou canst.' For the leper the ability of our Lord to heal goes without question: his consent to use his power—that is the one thing needful.

3. *stretched forth his hand, and touched...* The boldness of the leper in transgressing the bounds imposed by the law is met by corresponding action on our Lord's part. He ignores the ceremonial defilement which his healing touch involves, Lev xiii 45 f., Numb v 2 f.

straightway. The cure was immediate, as the faith was complete. Contrast the process of healing in Mk vii 32—35, viii 22—25.

4. *See thou tell no man:* for a similar direction see Mk v 43, cf. viii 26 A.V. The prohibition was disregarded (Mk i 45) with the result that the steady progress of Jesus' work was interrupted by the publicity thus given to it.

go thy way, shew thyself. After ignoring the letter of the law in one action, our Lord fulfils it in another. He enjoins obedience to 'the law of the leper in the day of his cleansing.' Cf. Lev xiv for the Mosaic rules prescribed for the case.

for a testimony unto them: to the priests. The purpose of the charge was not the observance of the law as such but to convince the religious authorities that (*a*) there was a 'prophet in Israel'—a fact which the cure itself testified, cf. 2 Kings v 8, Matth xi 5, (*b*) the Prophet was—in his attitude to the law—no revolutionary (cf. v 17).

5—13 *Healing of the centurion's servant at Capernaum.* Lk vii 1—10, cf. Jn iv 46—54

The incident as recorded by Matth serves to emphasise:

(1) our Lord's authority over disease—an authority wholly spiritual, and enabling him in treating it to dispense with the methods of the ordinary physician (8 b, 13).

(2) our Lord's attitude towards the Gentiles. He refuses to recognise the rule prohibiting the entry of a Jew into a Gentile's house (*v.* 7); and welcomes in the centurion an example of that faith in virtue of which the Gentiles would be admitted to those spiritual privileges of which the Jews claimed the exclusive inheritance (*vv.* 10 f.).

Matth's account differs from Lk's in certain details. Matth represents the centurion as himself approaching Jesus and preferring his request (*vv.* 5—6), and Jesus as giving him in person the assurance of the servant's cure. Lk on the other hand emphasises the fact that the centurion refrained from presenting himself in person (*v.* 7) and describes him as sending a mission first of Jewish elders (*vv.* 3—5) and afterwards of friends (*vv.* 6—8), while he remains in the house.

The incident is not found in Mk; and the question arises whether Matth and Lk received it from independent lines of tradition or from the common written source Q. The close verbal resemblance between Matth *vv.* 8—10 and Lk *vv.* 6 b—9 suggests that the story had at an earlier date taken a fixed shape in writing: on the other hand it would seem that the common original had been modified as it was handed down in different Christian circles and thus reached the evangelists in different forms. This previous modification of the original is more probable than that the two writers received the account in the same shape and adapted it each to his own circle of readers.

5 And when he was entered into Capernaum, there came
unto him a centurion, beseeching him, 6 and saying, Lord,
my [1]servant lieth in the house sick of the palsy, grievously
tormented. 7 And he saith unto him, I will come and heal
him. 8 And the centurion answered and said, Lord, I am
not [2]worthy that thou shouldest come under my roof: but
only say [3]the word, and my [1]servant shall be healed. 9 For
I also am a man [4]under authority, having under myself soldiers:
and I say to this one, Go, and he goeth; and to another, Come,
and he cometh; and to my [5]servant, Do this, and he doeth it.
10 And when Jesus heard it, he marvelled, and said to them
that followed, Verily I say unto you, [6]I have not found so great
faith, no, not in Israel. 11 And I say unto you, that many shall
come from the east and the west, and shall [7]sit down with
Abraham, and Isaac, and Jacob, in the kingdom of heaven:
12 but the sons of the kingdom shall be cast forth into the

[1] Or, *boy* [2] Gr. *sufficient.* [3] Gr. *with a word.*
[4] Some ancient authorities insert *set*: as in Luke vii. 8.
[5] Gr. *bondservant.*
[6] Many ancient authorities read *With no man in Israel have I found so great faith.* [7] Gr. *recline.*

outer darkness: there shall be the weeping and gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way; as thou hast believed, *so* be it done unto thee. And the [1]servant was healed in that hour.

[1] Or, *boy*

5. *came unto him:* προσῆλθεν—the same word is used as of the leper in *v.* 2. The Gentile too 'comes right up' to the Healer. The one an outcast by birth—the other through bodily disease—they are both bold to take the kingdom of heaven by force (cf. xi 12).

a centurion: the commander of a centuria, a sixth division of a Roman cohort and varying in number according to the strength of the legion. The position of the centurion was that of a non-commissioned officer, who could not rise to the higher commands. The force, of which the centurion here mentioned commanded a company, was stationed at Capernaum and was thus in the service of Herod Antipas tetrarch of Galilee—the latter having adopted the Roman military system within the territory subject to him.

The centurion though neither an Israelite (*v.* 10) nor a proselyte (*v.* 8) had yet been attracted to Judaism and had shewn his sympathy by building or rebuilding the town synagogue at his own expense (Lk vii 5). The New Testament throws a favourable light on officers of this rank: see xxvii 54 (Mk xv 39, Lk xxiii 47) the centurion in charge of our Lord's crucifixion, Acts x Cornelius, Acts xxvii 1, 3 Julius the centurion in charge of St Paul and the other prisoners bound for Italy.

7. *I will come and heal him.* The words may be a question—'shall I come?'—but in any case shew the readiness of Jesus to ignore conventions of national exclusiveness and to enter a Gentile's house, cf. Acts x 28. The promise is not as in 1—4 a response to the patient's own faith but to the intercessory faith of another, cf. ix 2. The word for 'heal' used by Jesus, different from that used by the centurion in *v.* 8, implies the medical treatment necessitating the presence of the physician: the same word is translated 'were cured' in Acts xxviii 9.

8. *worthy.* The uppermost thought is that of moral insufficiency (cf. Lk vii 7) rather than that of the legal disqualification for receiving a Jew.

only say the word. See marg.: contrast Jn xi 21, 32.

9. *For I also:* rather—'for as to myself'—in humble contrast with our Lord. The centurion's words spoken with soldierly abruptness evince a faith such as called forth Jesus' admiration and praise. They point the difference between the soldier's authority and that of Jesus in three respects:

(*a*) he is himself a subordinate: Jesus is supreme.

(*b*) if he who is himself under orders can yet command and be obeyed—much more can Jesus in virtue of his supreme authority.

(*c*) his authority is only effective through the instrumentality of

others: Jesus has but to speak and it is done, and perhaps has unseen forces at his command, cf. xxvi 53.

10. *marvelled.* Wonder is here shewn at the faith of a Gentile, cf. xv 28: on one other occasion only is our Lord's wonder said to have been aroused, viz. by the unbelief of the Nazarenes, Mk vi 6.

11—12. *And I say unto you:* the authoritative declaration of the Prophet, cf. x 15, xii 36. For Jesus the incident is rich in significance —an earnest of events future and on a world-wide scale. He sees in the centurion an example of that faith the possession of which would admit Gentiles to those spiritual privileges, from which the Jews—the natural heirs—through unbelief would be excluded. This event He pictures in current apocalyptic language. For a similar prophetic utterance suggested by a passing incident cf. Lk x 17—18.

many shall come from the east and the west: from Gentile peoples (cf. ii 1)—heirs by faith only—contrasted with the sons of the kingdom (cf. xiii 38)—heirs by right of birth.

shall sit down. See margin—'recline' at a feast: the figure of a feast was one commonly used in describing the pleasures of the Messianic age, cf. xxvi 29, Lk xiv 15, xxii 29—30, Rev xix 9. For the presence at the feast of the Patriarchs cf. Lk xvi 22—23.

the outer darkness: a darkness corresponding to that within, cf. vi 23: see also Jn xiii 30 'and it was night': for the phrase which is found only in Matth cf. xxii 13, xxv 30.

the weeping and gnashing of teeth: a refrain common in Matth, who has it six times, a feature in the imagery used in describing the last things: elsewhere only in Lk xiii 28.

14—15 *Healing of Peter's wife's mother.* Mk i 29—31, Lk iv 38 f.

The third incident in the group of healings shews Jesus apart from the multitudes (contrast *v.* 1). It takes place in the privacy of a disciple's home. No public principle is vindicated by it—no evidential value deliberately attached to it. It is a simple act of kindness in relief of suffering and the restoration of happiness to a stricken household.

14 And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. 15 And he touched her hand, and the fever left her; and she arose, and ministered unto him.

14. *when Jesus was come.* Mk i 29 'when they were come out of the synagogue.' Both in Mk (i 29—31) and Lk (iv 38—39) the incident follows that of the healing of the demoniac in the synagogue at Capernaum—an incident omitted by Matth.

Peter's house. Mk 'the house of Simon and Andrew.'

Andrew and Peter came from Bethsaida (Jn i 44). Peter had

married (cf. 1 Cor ix 5) and had settled at Capernaum, where his house was shared by his wife's mother and by his brother and was used by Jesus during his visits to the city.

lying sick of a fever. Lk 'holden with a great fever.' The stress of the sickness is upon her: she is prostrate and helpless.

15. *touched her hand.* Mk more forcibly 'came and took her by the hand and raised her up.'

Jesus' healing power is exercised sometimes *with a word*, cf. *vv.* 8, 13, ix 6, sometimes as here *with a touch*, cf. *v.* 3, xx 34, Mk vii 33, viii 22 ff., ix 27.

arose, and ministered. The added detail emphasises the completeness of the cure: in her case there is no period of convalescence. Her ability to serve is a 'joyful sign of her entire restoration to health.'

16—17 *Summary of further healing work.* Mk i 32—34, Lk iv 40—41

16 And when even was come, they brought unto him many [1]possessed with devils: and he cast out the spirits with a word, and healed all that were sick: 17 that it might be fulfilled which was spoken [2]by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

[1] Or, *demoniacs* [2] Or, *through*

17. *that it might be fulfilled...* An addition peculiar to Matth: Mk has in its place 'he suffered not the devils to speak, because they knew him.' Matth characteristically represents the healing work as done in deliberate fulfilment of a Messianic prophecy. The words are a free rendering of Is liii 4 'Surely he hath borne our griefs and carried our sorrows,' probably made from the writer's list of Messianic testimonia. The rendering with its emphatic opening word 'himself' seems to convey the thought not so much of the great Physician, who removed our ills, but of the Son of Man who by the completeness of his human sympathy felt the fulness of their burden, cf. Heb iv 15. It is thus that in the original passage the servant of the Lord 'bears' not only his people's 'griefs and sorrows' (Is liii 4) but also 'their iniquities' (*v.* 11).

18—22 *The two aspirants.* Lk ix 57—62

The passage in Lk appears in a different context from that of Matth, and a third (Lk ix 61 f.) is added to Matth's two examples.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 19 And

there came [1]a scribe, and said unto him, [2]Master, I will follow thee whithersoever thou goest. 20 And Jesus saith unto him, The foxes have holes, and the birds of the heaven *have* [3]nests; but the Son of man hath not where to lay his head. 21 And another of the disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

[1] Gr. *one scribe.* [2] Or, *Teacher* [3] Gr. *lodging-places.*

18. *to depart.* The departure is a deliberate withdrawal from the pressure of the multitude (cf. v 1, xiv 13 = Mk vi 31), especially needful for the inner ring of the disciples (cf. Mk vi 45); the other side, i.e. the east side of the lake (Mk iv 35), the borders of Decapolis (Mk vii 31).

19. *a scribe:* i.e. one of the class most embittered (cf. ix 3) against the new Teacher. He is a unique exception (see marg. Gr. *one scribe*): a teacher himself, he is a pupil in Jesus' presence (see marg. or *teacher*): himself a guide to others, he offers to be a devoted follower.

20. *foxes...birds.* The scribe had made his offer in a moment of enthusiasm, and had not counted the cost (cf. xix 16 ff.): for the cost of discipleship cf. x 37 f. The Son of Man was a homeless wanderer, even beyond the wanderers of the animal creation: and his disciples must be prepared for the homeless life (cf. x 24). Elsewhere too Jesus checks emotional impulsiveness (cf. Lk xi 27 f., xxii 33 f.).

21. *the disciples.* Not the inner company of the called (Mk iii 13), but those who, attracted in one way or another, had attached themselves more or less loosely to the new Rabbi, cf. Jn vi 66 f.

suffer me first. The words imply, what Lk ix 59 expresses, that they are spoken in response to our Lord's challenge. Matth (*v.* 22) puts the call after the plea for delay.

22. *leave the dead.* The needed bracing is given in abrupt proverbial form. To the higher call all else, even the most sacred duties, must give place (cf. x 37). Like the prophet (Ezek xxiv 16 f.), the high priest (Lev xxi 11), the Nazirite (Numb vi 6 f.), so the disciple of Christ must not stay to mourn for or bury the dead. That was a duty to be discharged by those who so far as the call to the higher life was concerned were themselves dead. Thus as the fault of the first aspirant was all enthusiasm which needed checking, so the fault of the second is a hesitating backwardness which needed brushing aside.

23—27 *Stilling of the tempest.* Mk iv 36—41, Lk viii 22—25

23 And when he was entered into a boat, his disciples followed him. 24 And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. 25 And they came to him, and awoke

him, saying, Save, Lord; we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

24. *there arose.* Lk viii 23 more forcibly 'came down' i.e. from the clefts of the hills on the western shore.

but he was asleep. Matth's brief phrase (cf. Mk iv 38) sets the calm of Jesus in vivid contrast both with the storm without and the agitation of the disciples.

25. *Save, Lord; we perish:* the short sharp cry of the helpless: in Mk iv 38 it is a half-reproachful appeal. With xxiv 6 f. cf. Jonah i 5 b f., 'Jonah...was fast asleep. So the shipmaster came to him and said unto him...arise, call upon thy God...that we perish not.'

26. *arose, and rebuked.* Jonah surmounts the storm by self-surrender to it (Jon i 12), St Paul by inspiring his fellow passengers with his own trust in the divine providence (Acts xxvii 21—26), Jesus by a word of power. The sea, thus addressed (Mk iv 39), is personified as the power which resists the divine sovereignty: in controlling it the latter is most signally manifested, cf. Ps xciii 3 f., Is li 9 f.

O ye of little faith: so also vi 30, xiv 31, xvi 8 (cf. Lk xii 28): Mk iv 40 more reproachfully 'Have ye not yet faith?'

27. *What manner of man...* Mk iv 41, 'Who then is this?' The words are passed from mouth to mouth. The incident had touched them more nearly than the works of healing. They were experienced in the ways of the sea and they had been delivered by his word from its dangers. The word of power strikes in them a new note of wonder and awe (cf. Mk iv 41), and, as nothing else would, drives them to question the mystery of his personality. Again as in vii 28 f. his authority is the dominant impression made.

28—34 *Healing of the two demoniacs.* Mk v 1—20, Lk viii 26—39

Matth's account is much compressed: he omits many details included in the Marcan narrative (cf. Mk v 3 b—5, 6, 9 f., 15, 18—20): and on the other hand inserts characteristic phrases (cf. 29, 34, Behold: 32, 33, 34, *whole* herd: *every*thing: *all* the city). It is possible that his form of the narrative goes behind Mk and rests on an earlier and less detailed record of the incident.

28 And when he was come to the other side into the country of the Gadarenes, there met him two [1]possessed with devils, coming forth out of the tombs, exceeding fierce, so that

[1] Or, *demoniacs*

no man could pass by that way. 29 And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? 30 Now there was afar off from them a herd of many swine feeding. 31 And the [1]devils besought him, saying, If thou cast us out, send us away into the herd of swine. 32 And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. 33 And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were [2]possessed with devils. 34 And behold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

[1] Gr. *demons.* [2] Or, *demoniacs*

28. *the other side:* i.e. the eastern shore of the lake. He had set out from Capernaum on the north west, cf. *vv* 5, 18.

the country of the Gadarenes. Gadara lay six miles to the south east of the lake. It belonged to the Decapolis, the confederacy of cities lying to the east and south east of the lake, which while owning the suzerainty of Rome had municipal institutions of their own based on Greek models and were predominantly Greek in culture and custom. Each city would have under its control the neighbouring country district, itself comprising villages or walled townships. Thus the district of Gadara might well have reached to the lake shore. Mk (v 1) has 'the country of the Gerasenes': so Lk (viii 26) with the addition 'which is over against Galilee.' Gerasa, another city of the Decapolis, lay thirty miles to the south east of the lake, and therefore obviously neither the city itself nor its country district could be the scene of the incident. Matth has probably corrected what he understood from local knowledge to be a geographical error. A variant reading both in Matth and Lk is 'Gergasenes,' cf. Josh xxiv 11 the Girgashite. The city of the Gergasenes may probably be identified with the modern Khersa, a lakeshore village facing Magdala on the W., and both for situation and features suiting the details of the narrative. Origen (185—254) and Jerome (340—420) represent this spot as the traditional site.

two possessed with devils. Marg. 'demoniacs.' Mk 'a man with an unclean spirit.' Lk 'a certain man.' Matth's addition of a second demoniac may perhaps be intended to compensate for his omission of the Marcan account (i 23—26) of the healing of the demoniac in the synagogue at Capernaum. So in xx 30 (cf. ix 27) he has '*two* blind men' (cf. Mk x 46 a blind beggar) the change being perhaps due to his omission of the Marcan narrative of viii 22—26.

29. *they cried out:* i.e. the men possessed, though only as identified with the demons in possession of them and as voicing their apprehensions. Later (*v* 31) the demons themselves speak through the men's lips; cf. Mk v 7 '*he* saith' with 12 '*they* besought him, saying.' The demoniac is so far one with the demon, his individuality is so far lost, that the words which proceed from him may be described indifferently as his own or those of the demons in possession. He becomes for the time a demon incarnate. Not lunacy only, as here, but also dumbness (ix 32), blindness (xii 22), epilepsy (xvi 14 ff.), are described as the outcome of possession.

thou Son of God. Mk and Lk 'Jesus, thou Son of the Most High God.' According to Mk (v 6) the demoniac was prostrate at Jesus' feet, recognising the great exorcist. The devils 'believed and trembled,' cf. Mk i 24, 34.

art thou come hither... Matth adds (see Mk) 'before the time' in allusion to the belief commonly held that a destined day of expulsion into hell (cf. Lk viii 31 'the abyss') and torment awaited the demons, cf. Rev xx 10.

30. *a herd of many swine.* The presence of the swine and their keepers (33) points to the semi-pagan character of the neighbourhood: such a scene would have been out of the question on the western shore of the lake.

31. *If thou cast us out.* The expulsion of the demons from the possessed is taken for granted: they must obey the divine command; and unless permitted to house themselves in the bodies of other creatures must leave the country and pass straight to the scene of torment: cf. xii 43, Rev xx 3.

32. *came out: went into.* For the former cf. xii 43 f., xvii 18, Mk i 25 f., vii 29 f.: for the latter cf. xii 45, Mk ix 25. The body of the possessed is the house (cf. xii 44) which the demon tenant enters from without and from which again he emerges.

the whole herd rushed down. The effect on the man of demoniac possession had been self-mutilation (cf. Mk v 5): on the swine it is a frenzy issuing in self-destruction.

34. *when they saw him.* They had come out 'to meet Jesus': but more impressive still than the sight of the great exorcist is the spectacle of 'him that was possessed with devils sitting, clothed and in his right mind' Mk v 15, 'at the feet of Jesus' Lk viii 35. The feeling aroused is that of fear, Mk v 15 b, Lk viii 35, 37. They saw in the occurrence the act of one who had come into their midst to kill not to save, to do harm not to do good. Hence, though using no force (cf. Lk iv 28), they entreat his departure.

Additional Note. The question has often been raised as to the moral implication of the destruction of the swine. Mr Gladstone (*Later Gleanings:* Prof. Huxley and the swine miracle) argues strongly for the predominantly Jewish character of the population of Gadara, at any rate for the fact that, whether or no ethnically Jews, its inhabitants were morally bound by the Mosaic law; and it is concluded

that on this supposition our Lord was not overriding rights of private property, but as a son in his Father's house (cf. xxi 12 f.) was forcibly asserting the law, which for private gain the owners and keepers of the swine had ignored. It is however possible (see note *v.* 28) that Gadara was not the site of the incident; in which case the argument falls to the ground. But in any case it would seem to be beside the mark. The predominant thought in Jesus' mind, we may well believe, was not the vindication of the Mosaic law, but the saving of human life. Nothing mattered but this: this, whatever the cost, must be achieved. The symptoms in the patient (or patients) were no doubt those which we should associate with lunacy and treat accordingly. But for the thought of that day, and more especially for the patient himself, these symptoms were clear evidence of possession. Hence it was only by a process of exorcism that he could be cured. Moreover of the success of the process he required sensible evidence. He lays down his own conditions, viz. that the demons should depart into the swine. To those conditions, like a 'prudent physician,' Jesus consents (32 a, Mk v 12 b). The desired result is achieved. The sight of the stampede of the herd, due it may be to the rush of the lunatic and his fierce yells, provided the required assurance that the devils were gone out of him. He is found 'clothed and in his right mind.' In the light of the supreme result, the loss involved, but not enjoined, of a greater or smaller number of swine counted for nothing. On the other hand it was only natural that the owners, thinking first and foremost of their material loss, should regard Jesus as responsible and request his departure. See Salmon's *Human Element in the Gospels,* pp. 268—280.

IX 1—8 *The Paralytic at Capernaum.* Mk ii 1—12, Lk v 17—26

Matth's narrative, while based on Mk, is much abbreviated: he omits Mk's picturesque details of the gathering in the house (Mk ii 16 f.) and the novel method of placing the sick man in the Healer's presence (Mk ii 4, cf. Lk v 18 b f.). Mk's account (ii 4) suggests the simple Palestinian house with flat roof of baked earth. Lk's house (v 19) is rather that of the Roman type with the open impluvium overlooking the atrium.

IX And he entered into a boat, and crossed over, and came into his own city. 2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, [1]Son, be of good cheer; thy sins are forgiven. 3 And behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus [2]knowing their thoughts said, Wherefore think ye evil in your

[1] Gr. *Child.* [2] Many ancient authorities read *seeing.*

hearts? 5 For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath [1]power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. 7 And he arose, and departed to his house. 8 But when the multitudes saw it, they were afraid, and glorified God, which had given such [1]power unto men.

[1] Or, *authority*

IX 1. *entered into a boat, and crossed over.* In Mk v 21 the crossing from east to west (to his own city, Capernaum (cf. iv 13, Mk ii 1)) is immediately preliminary to the raising of Jairus' daughter (v 22 ff.). Matth places the latter incident later (ix 18 ff.) and inserts here from Mk ii the healing of the Paralytic.

2. *seeing their faith:* i.e. of the four (Mk ii 3) bearers and the sick man: it was an 'effectual fellowship of faith' (Philem 6), an additional indication of which was furnished by the trouble involved in placing the sick man in Jesus' presence, cf. Mk ii 3 f.

Son, be of good cheer: for 'son' (marg. Gr. *child*) cf. Lk ii 48, xv 31. The latter expression (θάρσει = 'take courage') occurs also *v.* 22; needful trust in the Healer is elicited by the opening words of fatherly encouragement.

thy sins are forgiven. The physical need is passed over, that a deeper need in the spiritual sphere may be met, cf. Jn xi 4, 15.

3. *certain of the scribes:* so Mk ii 6: their presence, thus suddenly indicated in the course of the narrative, is emphasised at its outset by Lk (v 17).

said within themselves: Mk ii 6, *reasoning in their hearts:* their complaints are not audible, but look and gesture betray their thoughts. Their unspoken charge is that of blasphemy involved in the claim to exercise a divine prerogative, Mk ii 7 b, Lk v 21 b. Elsewhere the blasphemy alleged is that of accepting the title Son of God, Jn x 36, Matth xxvi 65.

4. *knowing their thoughts.* The narrative bears striking witness to Jesus' knowledge of hearts (cf. Acts i 24, Jn ii 25). He discerns (1) the faith of sick man and bearers; (2) the primary need of the sick man, viz. forgiveness; (3) the unuttered thoughts of the scribes.

think ye evil... Their reasonings (cf. Mk ii 8 b) were 'evil' as provoked not by zeal for God, but by human envy, which blinded them to the working of the Spirit of God (cf. xii 28).

6. *But that ye may know...* The words of this verse, the first of the whole narrative, are almost identical in the three Synoptists, cf. Mk ii 10 f., Lk v 24. The sick man's need had already been met, and the faith of himself and his friends rewarded (*v.* 2). It is not primarily for their sake that the healing is effected. Rather it is a response to the unexpressed challenge of the spectators (cf. *v.* 5),

justifying by an appeal to the seen an act fulfilled in the sphere of the unseen; and sanctioning the view that miracles wrought in the body are symbolic of spiritual healing.

8. *afraid, and glorified God.* The impression made on the dense outer ring of spectators (Mk ii 12 'all') is one of fear and wonder (Mk ii 12, Lk v 26); they were awed at the presence of a power manifested as supreme over the seen and the unseen. Here he is not among aliens (cf. viii 34) but among his own, and his own welcome his Messianic acts (cf. xv 31).

which had given such power unto men: Matth only. The Son had received authority (marg. *v.* 6) in virtue of his humanity as 'to execute judgement' (Jn v 27) so to forgive sins: and was soon to delegate the latter power to others (cf. xvi 19, xviii 18, Jn xx 22 f.).

9 *The call of Matthew.* Mk ii 14, Lk v 27 f.

9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

9. *passed by from thence:* cf. *v.* 27, iv 21. Jesus had left the house (Mk ii 1) and city (Matth ix 1) and was by the sea (Mk ii 13).

a man, called Matthew. Mk ii 14, Levi, the son of Alphaeus: Lk v 24, a publican, named Levi. Matthew and Levi are clearly to be identified. The possession of two names, especially for Galilaeans, was common (Edersheim *L. and T.* vol. i, p. 514). The name Matthew (Jehovah's gift) may or may not, as with Simon (Jn i 42), have been given him in connection with his call to discipleship: at any rate it was the name by which Levi the publican was known in the Christian circle for which the Gospel was written. Matthew appears, coupled with Thomas, eighth in the list of Apostles in this Gospel (x 3), seventh in Mk's list (iii 18).

sitting at the place of toll: A.V. receipt of custom. The tollhouse at Capernaum was an important centre commanding both the sea route from the east and north of the lake and also the great land road, the way of the sea (cf. iv 15 note) leading from Damascus to the Mediterranean coast. Custom would thus be levied on all goods carried by ship or caravan. In Matthew's case, the duty would be collected not on behalf of the Roman government but of Herod Antipas. This fact however would not make his calling or class less unpopular. There would still be the temptation to petty and unjust exaction. Probably too the Publican of Capernaum would be the object of additional contempt as compelled by the circumstances of his calling to be a Sabbath breaker. For men of this class, the Mokhsa or lower class of publican, the way of repentance was held to be especially difficult. They are coupled with sinners (*v.* 10) and harlots (xxi 31 f.).

Follow me. The call is given in the same words in Mk and Lk: it implies some previous connection between Matthew and our Lord,

just as the incident of Jn i 35—42 underlies the call of Matth iv 18—22 in the case of other disciples. Probably in Matthew's case the link was not the Baptist but previous opportunities of watching and hearing our Lord at Capernaum. Yet late or early the call to discipleship is the same for him as for others (cf. viii 22, xix 21, Jn xxi 19, 22) and involves the same threefold response, rising up, forsaking all (Lk v 28, cf. Matth iv 20, 22, xix 27) and following.

10—17 *Feast in Matthew's house and questioning on the part of the Pharisees* (11—13) *and of John's disciples* (14—17) *during the meal.* Mk ii 15—22, Lk v 29—39

10 And it came to pass, as he [1]sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your [2]Master with the publicans and sinners? 12 But when he heard it, he said, They that are [3]whole have no need of a physician, but they that are sick. 13 But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

[1] Gr. *reclined*: and so always. [2] Or, *Teacher* [3] Gr. *strong*.

10. *sat at meat.* See marg. Gr. *reclined*: cf. xxvi 7, 20. Guests reclined 'around the table, the body resting on the couch, the feet turned away from the table in the direction of the walls, while the left elbow rested on the table,' cf. Lk vii 37 f.

the house, i.e. Matthew's. Lk v 29 '*his* house' makes the point clear.

publicans and sinners: the two are combined in xi 19. The term 'sinner' sometimes carried the implication of positive guilt (Lk vii 37) but here, as often, is a class name given generally to those who made no pretence of conforming to the Pharisaic standard of conduct. In this sense the term included Gentiles (Gal ii 15, cf. Matth xxvi 45) and publicans (Lk xix 7), cf. Lk vi 32—34 'sinners' with the corresponding passage in Matth (v 46 f.) 'publicans' and 'Gentiles.' Intercourse at table with members of those classes was for the strict Jew forbidden as a contaminating act, cf. Lk xv 1 f., Acts x 28, xi 3, Gal ii 12.

11. *the Pharisees:* already mentioned in iii 7, v 20 they appear now for the first time as critics of our Lord's conduct (cf. ix 3 'the scribes'). They are present, as also the disciples of John (*v.* 14), probably not as guests, but in the court of the house, access to which was open to all (cf. Lk vii 37) and from which the banqueting room and those at table were exposed to view.

12. *when he heard it, he said.* The charge is addressed to the disciples (*v.* 11) but the disciples are not left to reply. The time had not yet come for independent apology on their part (cf. x 19 f., Acts iv 13).

They that are whole. The reply is couched in popular proverbial form: a form parallelled in pagan writers: 'Physicians are usually found in the company not of the whole but of the sick'—quoted by Swete, St Mark ii 17. In Lk iv 23 Jesus again applies the title physician to himself in the shape of a popular proverb.

13. *go ye and learn:* the common Rabbinic form of referring the enquirer or learner to a passage of scripture, the roll containing which was not at hand.

I desire mercy, and not sacrifice. The passage from Hos vi 6 is again quoted in xii 7; in both cases peculiar to Matth and in both cases in controversy with the Pharisees. In the original passage the mercy claimed of men is that which 'rejoices against' sacrificial ceremonial. In the gospel it is the mercy which rejoices against harsh and uncharitable judgment, such as would exclude from the Covenant pale those, whose only offence was a disregard of arbitrary custom and precept.

I came not to call.... A second figure under which our Lord presents himself, viz. as host inviting his guests to a feast, cf. xxii 3. As physician, his services are needed by the sick not the whole: as host inviting the guests, it is the righteous not sinners whom he calls, cf. xxii 9 f.

the righteous: like 'sinners' a class name conventionally adopted by and applied to the Pharisees. Cf. Lk xv 7.

14—17 *Fasting under the Old Dispensation and the New*

The section is linked closely with the last: the scene and circumstances are the same. The feast in Matthew's house appears to have been held on a day when the stricter Jews fasted. These included both the Pharisees and the Baptist's adherents; and the latter ask, Why did Jesus' disciples refrain from their practice? The question was asked in no hostile mood, but in genuine perplexity, and the reply is in keeping with the earnestness with which it is put.

The reply couched in parabolic terms is two-fold:

(*a*) *v.* 15. The bridegroom and his friends: justification of Jesus' disciples in refraining from fasting.

(*b*) *v.* 16. The patching of the old garment, and *v.* 17 the new wine and old wine-skins: justification of the Baptist's disciples in adhering to the practice.

14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast [1]oft, but thy disciples fast not? 15 And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days

[1] Some ancient authorities omit *oft.*

will come, when the bridegroom shall be taken away from them, and then will they fast. 16 And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. 17 Neither do *men* put new wine into old [1]wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

[1] That is, *skins used as bottles.*

14. *Then come,* i.e. while the feast is still going on, the circumstances of which themselves give rise to the question.

the disciples of John. John the Baptist had gathered round him a band of disciples during his public ministry (cf. Jn i 35): it was from this band that Jesus drew his earliest followers (Jn i 37 ff.). Some however remained with the Baptist—adopting his distinctive form of teaching and religious observance (Matth ix 14, Lk xi 1). These adherents continued to wait upon him during his imprisonment (Matth xi 2) and performed the last offices for him after his death (Matth xiv 12). His influence long survived among a certain group of Christians, who were only partially instructed in the essentials of Christianity (cf. Acts xviii 25, xix 3). They accepted John's baptism as the full and final rite of initiation into the Kingdom—and that, too, though their master had himself regarded and explained his baptism as only preparatory for that of the Mightier to come (Matth iii 11)[1].

we and the Pharisees. The disciples of the Baptist couple themselves with the Pharisees, although the latter had been denounced by their master (cf. iii 7). But their practice of fasting allies them with the Pharisees and places them in contrast with Jesus and his disciples.

fast oft: cf. Lk xviii 12. The stricter Jews fasted every Monday and Thursday. Cf. *Didache* viii 1 'Let your fasts be not with the hypocrites: for they fast on the second and fifth days of the week: but do ye fast on the fourth day and on the preparation.'

15. The Parable of the Bridegroom and his friends—with its allusion to the marriage feast—may well have been suggested by the circumstances of the banquet at which Jesus was present. So too the feast seems to provide the figures used in the two following Parables, *vv.* 16—17.

the sons of the bride-chamber: for the Hebraic phrase 'sons of' cf. viii 12. They are the guests invited to the marriage (cf. xxii 2—3) but stand in a less close relation to the bridegroom than the bridegroom's friend.

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[1] N.B. At the end of 1915 the Bishop of Lahore visited the High Priest of the Sabeans, a small sect of religious people, about two thousand strong, living in Mesopotamia and adhering to John's baptism, see *Guardian*, Jan. 27, 1916.

The reference to the sons of the bride-chamber and to the bridegroom would recall

(*a*) the language used by the Baptist of himself in relation to Jesus, Jn iii 29. John ascetic as he was had himself under the same figure proclaimed the presence of the bridegroom as an occasion of joy;

(*b*) the language used in the Prophetic books of the Old Testament of Jehovah in relation to Israel. Jesus proclaims himself the bridegroom of Messianic prophecy, who is now celebrating his marriage with the new Israel, cf. Is liv 5, Hos ii 19 f.

For other instances of the use of the figure of marriage in reference to Christ and the Church cf. Eph v 25—27, 31—32, Rev xix 7, xxi 9.

mourn, for Mk's 'fast.' The change made by Matth points to the sorrow for that loss of the bridegroom, which is to supply the motive for true fasting.

Can...as long as. The guests at a marriage feast were specially exempted from the duties of fasting and mourning, in order not to detract from the joy of the occasion. Here however the word 'Can' emphasises rather the natural incompatibility of fasting with a festive time than the legal exemption from it.

taken away. The word implies violent withdrawal—the fate anticipated by Jesus and foreshadowed with increasing clearness, cf. xvi 21, xvii 22, xx 18—19. In the fourth Gospel also occur early hints of his death, Jn ii 19, iii 14.

then will they fast. Fasting should not be abolished under the New Dispensation but its motive and forms should be changed: see note later.

16—17. Two Parables, the figures of which again seem to be drawn from the circumstances of the feast then proceeding. For the figure of the garment, cf. xx 11—12, and of the wine, Jn ii 1—11. Their primary purpose appears to be the justification of the Baptist's followers in adhering to the practice of fasting. Such teaching may well have been needed for the sake of our Lord's own followers. In the enjoyment of their new-found liberty they might be led to despise those who still wore the legal fetters from which they had been freed.

For our Lord's habit of presenting the same truth in two forms, cf. xiii 44, 45—6, Lk xv 3—7, 8—10.

16. *The patching of the old garment.*

In Matth (following Mk ii 21) the patch on the old garment is a new (so A.V.) piece of cloth not fully dressed for use; and the emphasis is exclusively laid on the ill effects which its dragging weight would have on the old garment. So far from filling the hole, it takes from the garment (Mk, the new from the old) and makes the rent wider.

In its immediate application the old garment is the code of moral and religious observance recognised and obeyed by the stricter Jews, including the followers of the Baptist. There were no doubt obvious defects in the law as so kept. Yet these defects could not be remedied

with a patchwork of Christian liberty. The result of such an attempt would only be to loosen the moral hold which the old system had upon its adherents without putting anything in its place.

In Lk (v 36) the damage done to the old garment is ignored; and the stress is laid on

(i) the damage done to the new garment in tearing off a piece of it to patch the old;

(ii) the failure to make the patched garment look like a single piece of cloth.

Thus in his version of the Parable a different result is seen to follow from the attempt to supply the deficiencies of the old system with elements drawn from the new. The outcome of such an attempt would be a compromise fatal both to Judaism and also to Christianity. Essentially different, they could not be combined in one religious system.

A parallel may be found in modern attempts in India to reform Hinduism by grafting upon it elements borrowed from Christianity: the result being neither a purified Hinduism nor a real Christianity; rather, its moral safeguards are lost, while the moral strength and beauty of Christianity are not grasped.

17. *The new wine and the old wine-skins.*

The Christian spirit is compared to new wine (cf. Acts ii 13) as in a state of ferment and seeking a vent (cf. Eph v 18—21). Skins which have become dry and hard from long use (cf. Ps cxix 83) will crack with the pressure from within.

The result is doubly disastrous: not only are the old skins rendered useless, but the new wine is itself wasted.

Thus the point exclusively emphasised in the preceding Parable is again brought into prominence and a new point added. Not only does Judaism (the old wine-skins) suffer from the attempt to make it the framework of the Christian life (the new wine). That life itself loses all distinctiveness and becomes 'as water spilled on the ground,' 2 Sam xiv 14.

new wine into fresh wine-skins. A.V. has 'new' in both places, but two Greek words differing in meaning are used: the wine is 'new' as just made: the skins 'new' as adapted for present use.

The latter part of the verse, 'but they put...preserved' points out what is involved in the adoption of Christianity. As new wine, it demands a vessel elastic enough to withstand its pressure. For the individual there was the necessity of becoming in Christ 'a new creature,' cf. Gal vi 15: and further, as the religion of human society, Christianity must be embodied in outward form, but the form must be one adapted to its peculiar character.

Lk v 39 adds a third Parable: 'and no man having drunk old wine desireth new: for he saith, The old is good.' Loyalty to Judaism was the right course for those who, brought up in its traditions, could not adapt themselves to the new order.

Additional Note. The teaching of the three Parables may be

illustrated by a reference to the practice of Fasting under the Old Dispensation and the New. For the religious Jew it was a recognised duty (cf. vi 16) parallel with almsgiving and prayer (cf. vi 2 ff., 5 ff.) and had its recognised forms of observance: but with the Pharisaic party it had sunk to a means of winning men's respect (cf. vi 16). As a religious exercise it was not however to be abolished. Fasting should still be practised in the Christian community (cf. vi 16, ix 15). Further it would still have its recognised forms and seasons (the new skins, ix 17). But its whole spirit and direction were changed, a change well summed up in the saying attributed to Jesus in the Oxyrhynchus Logia, 'Except ye fast to the world ye shall not find the kingdom of God.' Moreover the forms which it took must be fitted to express its new significance. The Friday fast e.g. should commemorate the taking away of the bridegroom (ix 15) and be an act of contrition for the sin which led to the Cross. The vigil of the festival should be a disciplining of spirit and body for the joy of communion with God. The Ember days should emphasise the spiritual character of the act of ordination. In each case the method must be directed to the end which it subserved. Thus the forms themselves would not grow unfit for use and the spirit of fasting would be preserved.

18—26 ***Raising of the ruler's daughter and healing of the woman with an issue of blood.*** **Mk v 22—43, Lk viii 41—56**

The section with its two interwoven incidents stands at the head of the third group of miracles in chs viii, ix, illustrating the power of the Son of Man, in response to faith (cf. 22, 29), to restore life and the physical organs. In Mk and Lk it follows the recrossing of the lake after the healing of the Gadarene demoniac (cf. Matth ix 1), a position from which Matth has displaced it in accordance with his own special arrangement. Further he has much abbreviated the narrative, omitting many vivid details from the Marcan account (see esp. Mk v 29—33, 35—37, 40—43) and adding touches of colour peculiar to himself (cf. 22—24).

18 While he spake these things unto them, behold, there came [1]a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and followed him, and *so did* his disciples. 20 And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: 21 for she said within herself, If I do but touch his garment, I shall be [2]made whole. 22 But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath [3]made

[1] Gr. *one ruler.* [2] Or, *saved* [3] Or, *saved thee*

thee whole. And the woman was [1]made whole from that hour. 23 And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, 24 he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn. 25 But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose. 26 And [2]the fame hereof went forth into all that land.

[1] Or, *saved* [2] Gr. *this fame.*

18. *While he spake these things unto them.* Jesus is represented as still reclining at the feast (cf. *vv.* 10, 19) and in the act of replying to John's disciples: thus a link with the preceding section is provided.

a ruler. Mk and Lk add his name, viz. Jairus, the Greek form of Jair, cf. Judg x 3—5. He was a ruler of the synagogue (cf. Mk v 22), the official appointed to superintend public worship. It was he who appointed the reader and preacher (cf. Acts xiii 15) and maintained order (cf. Lk xiii 14).

My daughter is even now dead. Mk (v 23) followed by Lk (viii 42) speaks of the child as dying. Matth describing her as 'just' dead avoids the necessity of inserting the later announcement of her death (Mk v 35, Lk viii 49).

come and lay thy hand upon her. For the healing touch of the hand cf. viii 3, 15, ix 29, Acts iii 7, iv 30, ix 4, xxviii 8. The Jewish ruler asks the Healer (1) to enter the house (Lk viii 41) and death-chamber, (2) to lay his hand upon the patient, whether dying or dead. Contrast the greater faith shewn by the Gentile centurion (viii 8—10).

20. *a woman who had an issue of blood:* an interlude in the incident already introduced. The woman's malady, besides being distressing to herself, rendered her unclean (Lev xv 25) and cut her off from public worship and social intercourse.

twelve years. The duration of her malady was equal to that of the life of Jairus' child, cf. Mk v 42, Lk viii 42.

came behind him. Contrast the boldness of the leper, viii 2. As being unclean, the woman would steal her cure unseen and unheard.

touched the border of his garment: the sacred fringe or tassel, of 'four long white threads with one of hyacinth knotted together' which hung on the upper garment. Four such tassels (zizith) were worn at the corners of the square cloak (tallith): see Edersheim, *L. and T.* I p. 624. They were prescribed by law (Numb xv 38 f., Deut xxii 12) as one of the three mementoes by which the faithful Israelite was to be reminded of his sacred duties and privileges. The Pharisees wore them as conspicuous as possible (cf. xxiii 5).

22. *But Jesus turning and seeing.* Matth compresses into one verse Mk v 29—34, yet his very brevity has a vividness of its own.

The personal response to the touch of faith is immediate. There is the action, by which the woman is at once identified, and the word of assurance, in which her secret thought (21) is answered.

thy faith hath made thee whole. So Mk and Lk: the words raise the act of healing to the spiritual plane. The healed are encouraged to recognise this truth and to make it of paramount importance in its bearing on their future lives; cf. Mk x 52, Lk vii 50, xvii 19.

23 ff. Continuation of interrupted incident. Mk and Lk represent the words of dismissal as still on Jesus' lips, when a message is brought from Jairus' house that the child is dead; whereupon the father is bidden face the higher trial upon his faith (Mk v 36) which the news involves.

the flute-players: a detail of local colouring peculiar to Matth. Mourners and musicians were hired by custom even by the poorest Israelites and took their place in the death chamber (cf. 2 Chron xxxv 25, Am v 16).

24. *Give place.* The crowd is put forth (25) and Jesus enters, accompanied only by the child's parents (Mk v 40) and by Peter, John and James (Lk viii 51).

25. *took her by the hand.* Cf. viii 15. Mk adds the accompanying words in their Aramaic form—'Talitha cumi,' Lk 'Maiden, arise.'

27—31 *Healing of two blind men*

Mk and Lk have no corresponding incident at this point. Matth inserts it as finding an appropriate place in the symmetrically arranged list of 'acts of power,' with which chs viii, ix are taken up. He has another narrative of a closely parallel character in xx 29—34 (Mk x 46 ff., Lk xviii 35 ff.), and it would seem possible that he has borrowed details from the latter incident and constructed from thence what purports to be an independent narrative. This conclusion is rendered the more probable in view of the close parallel between the sequel of the incident (*vv.* 30 b f.) and Mk i 44 f., a passage from which again Matth seems to have borrowed additional colouring for the incident. Thus it may be that both with regard to this and the following narratives (*vv.* 32—34) Matth has duplicated incidents for the sake of completing his list of miracles.

27 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it done unto you. 30 And their eyes were opened. And Jesus [1]strictly charged them, saying, See that no man know it.

[1] Or, *sternly*

31 But they went forth, and spread abroad his fame in all that land.

27. *son of David:* the title accorded to Jesus by Bartimaeus (Mk x 48, Lk xviii 38) and by the two blind men in the parallel narrative of Matth xx 29—34. The healing of the blind was a recognised feature of the Messianic age (Is xxxv 5, Matth xi 5), hence the title was appropriate on the lips of the blind. For other examples of the use of the title cf. xii 23, xv 22, xxi 9, 15.

29. *According to your faith.* Their faith is proved by the persistence of their appeal (27, cf. xx 31), by their pressing into the house to reach him (28), by their answer to the testing question (28b), and wins its reward.

30 b f. *strictly charged.* The word implies deep feeling (cf. Mk i 43): it is translated 'groaned' in Jn xi 33, 38. Here it brings out the urgency with which the prohibition is imposed. Yet, as in Mk i 45, the silence enjoined, desirable both for the sake of Jesus himself and of the blind men, is broken owing to the counter stress of the temptation to repeat the tale, cf. Mk vii 36 f.

32—34 *Healing of a dumb man possessed with a devil.* Cf. Lk xi 14 f.

As with the preceding narrative (27—31) Matth has a closely parallel incident elsewhere (xii 22—24) serving as introductory to a section of teaching (25—32) given in response to the Pharisees' blasphemous charge. A similar incident occurs in Lk (xi 14 f.), also as introductory to the same discourse (cf. *vv.* 17—23), yet Lk's version of the incident more closely resembles Matth ix 32—34 than Matth xii 22—24. More especially Lk speaks of the possessed as dumb only (as in Matth ix 32), and not as blind also (cf. Matth xii 22). Lk therefore gives one version only of the incident, which combines the features of both narratives in Matth, and it would appear that the latter has here also (cf. 27—31 note) introduced the same incident in different forms. It serves here (ix 32 ff.) as the culmination of the list of miracles of chs viii, ix: and in view of the incident immediately preceding, the omission of the blindness of the possessed and of his restoration to sight is natural enough.

32 And as they went forth, behold, there was brought to him a dumb man possessed with a [1]devil. 33 And when the [1]devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, [2]By the prince of the [3]devils casteth he out [3]devils.

[1] Gr. *demon.* [2] Or, *In* [3] Gr. *demons.*

32. *a dumb man possessed with a devil.* The dumbness is represented as the direct outcome of the demoniac possession: the departure of the devil carries with it the restoration of the powers of speech: so Lk xi 14, cf. Mk ix 25.

34. *But the Pharisees.* In Lk xi 15 it is 'some among the multitudes' who bring the charge. The verse (ix 34) is bracketed by Westcott and Hort as of doubtful genuineness: and its exclusion would leave the preceding verse, describing the wonder of the multitudes, as the more natural and appropriate outcome of the works of power of chs viii, ix.

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

35. *And Jesus...sickness.* Summary of the Galilaean ministry which has been described in detail in 5—7 (the teaching), 8—9 (the works), and corresponding to the introductory section in iv 23. Here as there the ministry is summed up in its threefold form of teaching, preaching and healing.

36—38. The occasion of the charge to the Twelve (cf. xi 1) with which ch. x is taken up. Hitherto the ministry of teaching and healing has been carried on by the Master only. But the presence of the multitude suggests the approach of the time when he must speak and act through others: and in view of the time when he would be withdrawn and his work carried on and extended through his chosen representatives, he gives directions for a preliminary and limited mission to be discharged by those upon whom this responsibility would fall.

36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. 37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

36. *But when he saw...* See Mk vi 34—taken out of its context by Matth to supply an occasion for the words of *vv.* 37—38. For other action prompted by the sight of the multitudes cf. v 1, xiv 14.

distressed: cf. A.V. fainted: perhaps 'worn out with journeying.' The word (σκύλλω) literally 'to tear' or 'mangle': used in Mk v 35 'troublest.'

scattered: rather 'cut down,' 'prostrate': cf. A.V. margin 'lay down.' The words 'distressed and scattered' are added by Matth: cf. 1 Kings xxii 17 'I saw all Israel scattered upon the mountains.'

as sheep... A common Old Testament metaphor: cf. 1 Kings xxii 17, Numb xxvii 17, Ezek xxxiv 5.

Jesus Himself assumes the position taken by Jehovah towards his scattered sheep, cf. Ezek xxxiv 11—16, Ps xxiii. Thus the figure of the scattered sheep is closely associated with the title of the Good Shepherd (Jn x 11 ff.) assigned to himself by our Lord—and is thus a link between the earlier Synoptic and later Johannine teaching.

37—38. *Then saith he...harvest.* In the words addressed to the disciples and called forth by the presence of the multitude, the metaphor changes. The figure of the reaping of the harvest is substituted for that of tending sheep. Jehovah the harvest's Lord is not however its reaper. The reaping is to be done by men sent in response to prayer. St Luke has the saying (x 2) at the beginning of the charge to the seventy. For another instance of the metaphor of harvest and reapers used by our Lord cf. Jn iv 35—38.

X 1—15 *The mission of the Twelve.* Mk vi 7—13, Lk ix 1—6

X And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the *son* of Alphæus, and Thaddæus; 4 Simon the [1]Cananæan, and Judas Iscariot, who also [2]betrayed him. 5 These twelve Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out [3]devils: freely ye received, freely give. 9 Get you no gold, nor silver, nor brass in your [4]purses; 10 no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food. 11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. 12 And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it:

[1] Or, *Zealot.* See Luke vi. 15; Acts i. 13.
[2] Or, *delivered him up*: and so always. [3] Gr. *demons.* [4] Gr. *girdles.*

but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

X 1. *called...disciples.* First mention by Matth of the Twelve. He omits the record of their appointment and its purpose, cf. Mk iii 13 ff., Lk vi 12 ff.: and introduces them for the first time in connection with the mission on which they are sent (Mk vi 7 ff., Lk ix 1 ff.).

The Twelve are empowered (*a*) to cast out unclean spirits, (*b*) to heal.

2—4. A parenthesis giving the names of the Twelve, and introduced here by Matth from the record of their appointment in Mk iii 13 ff.

the twelve apostles. The title 'Apostles' occurs here only in Matth and is used as specially appropriate to the occasion of their mission, cf. 5 *sent*, 16 *send*. The second purpose of their appointment is *that they might be sent* (cf. Mk iii 14 f.) to carry on the Master's work. See Mk iii 14 marg. 'whom also he named apostles,' and Lk vi 13. The title occurs rarely in the Gospels as applied to the Twelve. See Mk vi 30 again in connection with their mission. Lk, in addition to vi 13, has it four times.

'They were during the whole of the period which the Gospels embrace disciples, i.e. scholars, and are therefore so called. But after the advent of the Paraclete, in the Acts and Epistles, they are never called disciples but Apostles.' Bengel.

The number twelve seems to have been specially selected as recalling the twelve patriarchs (Gen. xxxv 22, xlii 13, 32) and twelve tribes (Gen xlix 28, Ex xxiv 4, Josh iii 12, iv 2): and thus expressly assigns to the Apostles the character of founders of the new Israel (cf. Lk xxii 30, Rev xxi 12) and the new Jerusalem (Rev xxi 14).

the names. For other lists see Mk iii 16—19, Lk vi 14—16, Acts i 13.

They fall (*a*) into three groups of four each: this arrangement is followed in all the recorded lists, except for the omission of Judas Iscariot in Acts. In all the lists the three groups are headed by the same names, viz. Simon, Philip, James the son of Alphaeus, and contain the same names, though in individual cases they are transposed. The three groups of four would seem to be arranged according to degrees of intimacy with our Lord: the last four standing further off than the second group, the members of which again do not enjoy the confidence of the first four (cf. Mk xiii 3).

(*b*) pairs: this arrangement is specially marked in Matth's list, Lk also but not Mk following it: it probably recalls the special

feature of the mission, to which Mk only draws attention, viz. that they are sent by 'two and two' (Mk vi 7).

Thus the grouping into fours and pairs is as follows:

1 Simon, Andrew } A
2 James, John }

3 Philip, Bartholomew } B
4 Thomas, Matthew }

5 James son of Alphaeus, Thaddaeus } C
6 Simon the Cananaean, Judas Iscariot }

2. *The first, Simon, who is called Peter, and Andrew his brother*: see note on iv 18. The brothers probably accompanied one another on the mission: so also the two sons of Zebedee. After the Ascension the family partnership is not adhered to, Peter and John acting together: Acts iii 1, viii 14, cf. also Lk xxii 8. In Mk and Acts, Andrew's name, as that of one who 'attained not to the first three' (1 Chron xi 21), is placed last in the group of four.

3. *Philip, and Bartholomew.* In the Synoptic Gospels the names occur only in the lists of the Twelve. More is told of Philip in the fourth Gospel. He came from Bethsaida (Jn i 45), a predominantly Greek city. Hence his Greek name and the reason for his being approached by 'certain Greeks,' Jn xii 20. Along with Andrew, who also came from Bethsaida (Jn i 45), he carries their request to Jesus. His call is referred to Jn i 44, and his name also occurs Jn vi 5—7, xiv 8—9.

Bartholomew, i.e. son of Tolmai. The name does not occur in the fourth Gospel, but if, as is probable, he is to be identified with Nathanael, his partnership with Philip on the mission is natural. It falls into line with the description of Nathanael's call in Jn i 45—51, in which Philip plays a prominent part. If the identification is correct he came from Cana, Jn xxi 2.

Thomas, and Matthew the publican. Thomas, a Hebrew name. He was generally known under its Greek equivalent Didymus, 'twin': cf. Jn xi 16, xx 24, xxi 2. He figures most prominently in the incidents described Jn xx 24—29, cf. also xi 16, xiv 5.

Matthew the publican. The name occurs in the other lists without the opprobrious addition. Elsewhere it occurs only in connection with his call, Matth ix 9: cf. Mk ii 14, Lk v 27, where the earlier name Levi is given. For the circumstances of his call see note on ix 9.

In Mk and Lk the names Matthew and Thomas are transposed. In Acts the order of the second four is Philip and Thomas, Bartholomew and Matthew.

James the son of Alphaeus, and Thaddaeus. James the son of Alphaeus, so distinguished in all the lists from the son of Zebedee. From a comparison of Jn xix 25 with Mk xv 40 (=Matth xxvii 56) Alphaeus may probably be identified with Clopas, whose wife was Mary and possibly a sister of the Lord's mother: see Jn xix 25. If Alphaeus and Clopas are identical, James had a brother Joses (Mk xv 40), and was popularly distinguished from his namesake Apostle as 'the less' or 'the little,' Mk xv 40.

Both the son of Zebedee and the son of Alphaeus must be distinguished from a third James, the Lord's brother (Gal i 19), to whom our Lord appeared after his Resurrection (1 Cor xv 7), who became head of the church at Jerusalem (Acts xii 17, xv 13, Gal ii 9) and was probably the author of the Epistle (James i 1).

Thaddaeus, A.V. Lebbaeus, whose surname was Thaddaeus. Mk has *Thaddaeus*. Lk and Acts in place of this name have 'Judas the son (marg. or *brother*) of James.' Thaddaeus may probably therefore be identified with Judas (not Iscariot) of Jn xiv 22.

4. *Simon the Cananaean, and Judas Iscariot, who also betrayed him. Simon the Cananaean:* as distinguishing him from 'Simon who is called Peter.' Cananaean (cf. A.V. 'Canaanite' for alternative Καναναίτης), the Aramaic equivalent of zealot (ζηλωτής), the form of the title as given in Lk and Acts. He was so called as being drawn from the extreme nationalist party or, perhaps from a special trait of zeal in his character, gained the surname from Jesus himself. Cf. the title Boanerges as given to the sons of Zebedee, Mk iii 17.

Judas Iscariot, i.e. man of Kerioth, a village east of the Dead Sea, and so marked out as the only member of the Twelve not drawn from the circle of Galilee. The name naturally does not occur in the Acts list.

who also betrayed him. In one form or another the act of treachery is generally linked with the name: cf. Lk vi 16, Jn xii 4, xviii 2, 5, Acts i 16.

5. The Twelve already called and empowered (*v.* 1) are now sent. They are to act for the first time as Apostles: and in view of their mission they are given a charge. Their present mission is limited and temporary. The directions for their conduct upon it occupy *vv.* 5 b —15. Matth takes them from Mk vi 8—11 (cf. Lk ix 3—5), but incorporates with the charge to the Twelve directions also found in Lk x 4—12, the charge to the Seventy.

The charge contains directions as to

(*a*) the scope of the mission, 5 b—6.
(*b*) the message to be delivered, 7.
(*c*) works of mercy to be done, 8.
(*d*) outward equipment, 9—10.
(*e*) conduct to be adopted when in contact with those to whom they are sent, 11—14.

5 b—6. (*a*) The scope of the mission.

It was strictly limited to Israelites: and amongst Israelites did not

include the 'righteous.' It was confined to the class from which the Pharisaic party held aloof as 'sinners.'

Go not. The Greek (μὴ ἀπέλθητε) has the force of 'go not off' from the path marked out.

into any way of the Gentiles. They were not to leave Jewish soil and enter a heathen country: yet this perhaps hardly needed inculcating; and the words may rather refer to 'cities of Israel' (*v.* 23) containing a Gentile quarter. Such a city would be Bethsaida with a strong Greek element. The Gentile population would occupy a distinct 'street' or quarter, and this the Apostles were not to touch.

any city of the Samaritans. The Samaritans did not count as Gentiles; yet they were not Jews, though they claimed to be of Jewish descent (Jn iv 12). Our Lord probably using an accepted term calls them 'strangers' of alien race (Lk xvii 18). They were in fact the descendants of the Assyrian colony planted in the cities of Samaria towards the close of the eighth century B.C. (cf. 2 K xvii 24). To some extent Jews had intermarried with them (cf. Neh xiii 28). They set a high value on their copy of the Pentateuch and observed the Mosaic law contained in it. They maintained a rival worship of Mt Gerizim (cf. Jn iv 20). Their relations with the Jews were those of mutual exclusiveness and hostility (cf. Jn iv 9, viii 48, Lk ix 52—3). This along with their alien descent sufficiently accounts for the prohibition to 'enter' any city of theirs.

6. *the lost sheep of the house of Israel:* a further limitation within the limits already prescribed: see note on *v.* 5. The phrase recalls the 'sheep not having a shepherd' of ix 36; cf. Jer. l 6, Lk xv 4—7.

Our Lord speaks of his own mission as equally limited (xv 24), though upon occasions he breaks through the limitation; cf. Jn iv 40 in the case of the Samaritans, Matth viii 5 ff., xv 21 ff. in the case of Gentiles. Later the limitation is swept away for the Apostles: and their mission is to embrace the Gentiles (see x 18 b), all nations (cf. xxiv 14, xxviii 19), including the Samaritans (cf. Acts i 8).

7. (*b*) The message to be delivered.

They are to proclaim a fact—viz. the near approach of the kingdom of heaven—the fact with the announcement of which both the Baptist (iii 2) and our Lord (iv 7) had begun their missions.

Cf. Mk vi 12 'preached that men should repent': the preaching of repentance being bound up with that of the kingdom (cf. iii 2, iv 7).

It is noticeable that our Lord's name does not appear in their message. The time had not yet come to proclaim him as Messiah, a truth which had not yet come home to the disciples themselves (cf. xvi 15 f.).

8. (*c*) Works of mercy to be done.

Their preaching was to be confirmed by signs; their actions thus attesting the truth of their message (cf. Lk x 9).

These works were of the same character as those by which their Master had already given evident proof of the coming of the kingdom (cf. xi 5).

freely ye received, freely give. Only in Matth. The authority received 'without money and without price' is in the same spirit to be exercised.

9—10. (*d*) Outward equipment.

They are to set out without even the minimum requirements of the ordinary traveller, viz. staff, purse, shoes, wallet.

The directions as Matth gives them are more stringent than they are as recorded by Mk (vi 8 f.); according to the latter they may carry a staff and are to go 'shod with sandals' but are to take

no bread,
no wallet,
no money in their purses,
and not to *put on* two coats.

Lk x 4 adds the direction 'salute no man by the way.'

The tendency of the early Christian community in Palestine—revealed in the changes made by Matth—was to enhance the bareness of equipment which should mark the Apostle or itinerating prophet. Cf. *Didache*, ch xi, 'But when the Apostle departs, let him take nothing except bread enough to last him till he reach his resting place for the night; but if he ask for money, he is a false prophet.' Spence, *Translation*, pp. 50 f.

9. *no gold, nor silver, nor brass.* Mk vi 8 has 'money' only: lit. 'brass'—copper coins: Lk ix 3 'money,' literally silver (ἀργύριον)—the general term for money. Matth goes into greater detail.

Gold: only coined at Rome—the aureus, value £1.

Silver: the denarius—bearing the emperor's head and title (cf. xxii 20)—the average day's wage for the hired labourer (cf. xx 2). Its value was about $9\frac{1}{2}d.$ To the denarius corresponded the drachma (cf. Lk xv 8—9): perhaps not a separate coin but an alternative name for the denarius.

Brass: small copper coins—

The lepton (cf. Mk xii 42, Lk xxi 2), $\frac{1}{5}$ farthing.
The kodrantes (Matth v 26, Mk xii 42) } small Roman copper
Assarion (Matth x 29, Lk xii 6) } coins.

10. *no wallet:* in which bread (see Mk vi 8) was carried. They were to trust for food to those to whom they ministered.

two coats: the tunic (χιτών) or cassock-shaped dress for ordinary home wear: a second was prescribed by Rabbinical rule for use on Sabbaths and Festivals, and was sometimes worn (cf. Mk vi 9, xiv 63) owing to the cold: but was unnecessary (cf. Lk iii 11), especially for the traveller, for whom the outer cloak (ἱμάτιον or simlah) was the most indispensable.

Later the command to dispense with purse, wallet and shoes is reversed (Lk xxii 35 f.). 'In the actual work which awaited the Twelve, every gift of nature or fortune and every faculty of their being would have to be brought into play and turned to the best account.' *Pastor Pastorum*, p. 292.

for the labourer...food. See Lk x 7, 1 Tim v 18 for the more usual

form of the saying: cf. 1 Cor ix 14 'They which proclaim the gospel should live of the gospel'; cf. *Didache* (13), 'A genuine teacher, he also is worthy, like the workman, of his support.'

11—14. (*e*) Conduct to be adopted when in contact with those to whom they are sent.

Three directions are given:

(1) They are to take up their quarters only after careful enquiry, but having selected their place of lodging to remain there throughout their stay (11).

(2) They are to greet the house selected for a visit with the customary blessing, whatever be the character of their reception (12—13).

(3) Where they and their words are not received, they are not to depart without solemn warning (14).

12—13. *And as ye enter...return to you:* borrowed from passage giving directions to the Seventy. Lk x 5—6.

For the greeting of Peace cf. 1 Sam. xxv 6, Jn xx 19, 26.

For the return of Peace cf. Ps xxxv 13 'My prayer returned (or shall return) into mine own bosom.'

14. *shake off the dust of your feet:* as repudiating further connection with those who rejected them, yet still more as a solemn warning (cf. Mk vi 11 'for a testimony unto them') which might lead to repentance.

Lk x 11 b adds the truth to which their presence has borne testimony—'Howbeit know this, that the kingdom of God is come nigh.'

For an example of the action cf. Acts xiii 51, and for an action of similar meaning—the shaking out of the raiment—cf. Neh v 13, Acts xviii 6.

15. *the land of Sodom and Gomorrah.* For the wickedness of the inhabitants see Gen xiii 13, xviii 20, and their destruction xix 24 f. They are represented in the O.T. as typical examples of sinners (cf. Deut xxxii 32, Is i 10, Ezek xvi 46, 48 f.), and in the N.T. of divine condemnation and punishment (cf. Lk xvii 29, Rom ix 29, 2 Pet ii 6, Jude 7). Cf. the saying from the Mishna, 'The men of Sodom have no part in the world to come.'

the day of judgement: cf. xii 36, 1 Jn iv 17. Cf. the terser phrase, 'that day,' Matth vii 22, Lk x 12.

16—42. The remainder of the chapter, *vv.* 16—42, cannot form part of the original charge given to the Twelve (5 b—15). The passage rather consists of a collection of sayings bearing upon the treatment to be expected by the disciples as the price of loyalty to Jesus and the attitude to be adopted in the face of such treatment, and here grouped together to form part of a discourse on that subject. The conflate character of the passage can be seen from the context of the sayings appearing in it, as they are also recorded in the other Synoptic Gospels. There they appear in isolation, and as delivered under varied circumstances, and while the likelihood cannot be excluded that particular sayings were delivered more than once (e.g. *vv.* 24 f.,

39, 40), this cannot apply to all. The following table shews the sayings as recorded in Mk and Lk:

v. 16 = Lk x 3.
17—22 = Mk xiii 9—13. Cf. Matth xxiv 9—13.
24 f. = Lk vi 40.
26—33 = Lk xii 2—9.
34—36 = Lk xii 51—53.
37 = Lk xiv 26.
38 = Lk xiv 27.
39 = Lk xvii 33.
40 cf. Mk ix 37, Lk x 16.

But not only does the latter part of the chapter appear to have been drawn from a variety of literary sources differing from that of 5 b—15: its tone and the circumstances reflected in it are wholly different from those of the earlier section. In the earlier passage no hint is given of persecution: in the later they are to look for hatred (22), suffering and official persecution (17 f.). In the earlier the quality of foresight and shrewdness is in abeyance. They are to make no provision for equipment or defence (9 f.). In the later they are to be wise as serpents (16) and to beware of men (17). In the earlier there was to be no contact with Gentiles (5 b). In the later they are to bear witness in Gentile courts (18). In the earlier they have a plain and direct message to deliver (7). In the later they are to trust to the guidance of the Spirit for their words (20). In the earlier the name and personality of Christ form no part of their message. In the later they are to suffer for Christ's sake (18) and in his name (22).

Thus the directions of *vv.* 16—42 reflect a later stage than that implied in 5 b—15. Yet the missionary sphere contemplated in them is still the soil of Palestine, *v.* 23; and the predictions—both warnings and encouragements—may be taken as referring primarily to the Apostolic work in Palestine between Pentecost and the fall of Jerusalem, A.D. 70. This primary application does not however exclude their reference to a wider sphere and later period, and no better commentary can be found upon the passage than the Acts of the Apostles.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and [1]harmless as doves. 17 But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; 18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. 19 But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father that speaketh in

[1] Or, *simple*

you. 21 And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and [1]cause them to be put to death. 22 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. 23 But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

24 A disciple is not above his [2]master, nor a [3]servant above his lord. 25 It is enough for the disciple that he be as his [2]master, and the [3]servant as his lord. If they have called the master of the house [4]Beelzebub, how much more *shall they call* them of his household! 26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. 28 And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in [5]hell. 29 Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: 30 but the very hairs of your head are all numbered. 31 Fear not therefore; ye are of more value than many sparrows. 32 Every one therefore who shall confess [6]me before men, [7]him will I also confess before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I came to [8]send peace on the earth: I came not to [8]send peace, but a sword. 35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: 36 and a man's foes *shall be* they of his own household. 37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. 38 And he that doth not take his cross and follow after

[1] Or, *put them to death*
[2] Or, *teacher*
[3] Gr. *bondservant.*
[4] Gr. *Beelzebul*: and so elsewhere.
[5] Gr. *Gehenna.*
[6] Gr. *in me.*
[7] Gr. *in him.*
[8] Gr. *cast.*

me, is not worthy of me. 39 He that [1]findeth his [2]life shall lose it; and he that [3]loseth his [2]life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

[1] Or, *found* [2] Or, *soul* [3] Or, *lost*

16. *Behold, I send you...* Cf. xxiii 34. Note the emphatic I (ἐγὼ ἀποστέλλω). The Master himself places his servants in the zone of danger. Like Israel in the midst of a hostile world (cf. Edersheim, *L. and T.* i, 645) so the disciples are to be 'sheep in the midst of wolves,' subject to attack but refusing to retaliate. Yet while harmless (marg. *simple*, literally *unalloyed, free from guile*) as doves, they are to be wise as serpents, knowing what is in men (cf. St John ii 25) and taking right precautionary measures against danger; cf. St Paul's parallel injunction (Rom xvi 19), 'wise unto that which is good, and simple unto that which is evil.' So Israel (Midrash on Cant ii 14) was to be harmless as the dove towards God, wise as the serpent towards the Gentile nations.

17—18. *they will deliver you up...* 'A disciple is not above his Master' (24), and the disciples, as the Master, would be brought before both Jewish and Gentile courts (cf. xxvi 57 ff. the court of the High Priest, xxvii 2, 11 ff. Pilate). The former would include not only the Great Sanhedrin at Jerusalem, but the local courts in the provincial towns (cf. *v.* 22 note). The Gentile courts would be those presided over by native princes and Roman officials—examples of both forms of persecution are common in Apostolic times. Thus Peter and John (Acts iv 5 ff., v 27 ff.), Stephen (vi 12 ff.), Paul (Acts xxii 30, xxiii 1—10) appear before the Sanhedrin at Jerusalem. For instances of the local synagogues as tribunals cf. Acts xxii 19, xxvi 11. See Matth xxiii 34. The punishment of scourging inflicted in the synagogues was extremely severe. Administered by the Chazzan with a scourge of two thongs, thirteen stripes were inflicted on the bare breast and thirteen on each shoulder (cf. 2 Cor. xi 24). The severity of the punishment is attested by the direction—'if the criminal die under the infliction, the executioner is not accounted guilty, unless he gives by mistake a single blow too many, in which case he is banished.'

St Paul's career also furnishes examples of trials before Gentile courts: Acts xvi 19 f., the Praetors of Philippi; Acts xviii 12 ff., Proconsul of Achaia; Acts xxiii 33, xxiv, Felix; xxv 6 ff., Festus,

Procurators of Judaea. For trial before kings cf. Acts xxv 23 ff., xxvi, Agrippa, Acts xxv 11 f., 2 Tim. iv 16, the imperial Court at Rome.

18. *for my sake, for a testimony to them and to the Gentiles.* In facing such official persecution they would have two encouragements:

(*a*) It would be borne for Christ's sake, cf. *v.* 11. They would be upheld by the sense of loyalty to their Master, whose name they bore.

(*b*) Their behaviour would be effective as testimony. Suffering 'as a Christian' (1 Pet iv 16), for righteousness' sake (1 Pet iii 14), for the name of Christ (1 Pet iv 14), their confession of Christ (*v.* 32) would carry conviction of the truth and greatness of their cause both to their immediate persecutors the Jews (cf. Acts xiii 50 f., xiv 2, 5 f., xiv 19, xvii 5—7, xvii 13) and their Gentile judges.

19—20. *But when they deliver you up...* The defence which the disciples are to make before their judges is not to be a matter of anxiety or of premeditation (Lk xxi 14). They were apologists not for themselves but for Christ. He would therefore give them the power of utterance which they needed (Lk xxi 15). They bore witness not to themselves but to the Father. Therefore the Spirit of the Father would be their mouthpiece, cf. Ex iv 12. The same assurance is given Mk xiii 11, Lk xxi 14 f. For instances of such boldness of utterance cf. Acts iv 5—12, cf. *v.* 13 Peter and John, Acts vi 10 Stephen. The help thus promised is in S. John more especially associated with the Comforter (xiv 26, xv 26 f., xvi 7 ff.), see marg. or *advocate* or *helper*, Gr. *Paraclete.* Called to their side as Advocate in times of trial, the Holy Spirit would plead their cause and convict their opponents.

21. *brother shall deliver up brother...* Discipleship should bring not only persecution from avowed foes but the treachery of them of a man's own household. The disciple must be ready to be wounded in the house of his friends, cf. Zech xiii 6, Ps xli 9. Loyalty to the higher relationship (your Father, *v.* 20) would involve the breach of the lower ties.

22. *hated of all men...*, cf. St John xv 18. Such is the price of loyalty to Christ. But in view of this climax of persecution, as before, *v.* 18, they are given two encouragements:

(*a*) Personal salvation as the reward of endurance to the end; content to lose their life for the Master's sake, they should find it, 22 b.

(*b*) A definite limit set to the period of their witness and of the persecution which it would bring, 23 b. Their mission to the cities of Israel would not be complete before the Son of Man would return in judgment to render to every man according to his works.

23. *when they persecute you...* The disciples are not to persist when their testimony meets with rejection and themselves with persecution. The responsibility for their rejection does not rest with them. They are to provide for their own safety by flight, and so carry their message elsewhere. For instances of such prudent withdrawals on the

part of our Lord cf. xii 15, Lk iv 30. For later instances on the part of Christians generally, Acts viii 1; of St Paul, Acts ix 25, 30, xiv 16, xvii 10, 14. Thus, again in 250 A.D. Cyprian withdraws from Carthage in the Decian persecution, and so in 633 A.D. Paulinus and Æthelburgh retire from Northumbria on the relapse of that country into paganism, following the death of Edwin.

till the Son of man be come. The saying in its present form points clearly to (1) the limitation of the Apostolic mission to the soil of Palestine, (2) the advent of Messiah before the completion of the mission. It is possible that, as with the parallel saying, cf. xvi 28 note, the original words of Jesus have passed through a process of modification in view of a current 'impression that he would return soon.' See Plummer, *ad loc.*

24—33. Further group of sayings on the attitude of the disciples in the face of persecution. They are:

(*a*) to confess their Master's name (32) and publish his teaching (27) with boldness and openly, on two grounds:

(1) that the truth which they have received cannot remain a private possession (26);

(2) that they will be judged at the Father's throne according to the witness to Christ which they have borne (32 f.).

(*b*) to be fearless on three grounds. N.B. the thrice recurring 'Fear not' (26, 28, 31):

(1) They will only be receiving the treatment already accorded to their Master (24—25);

(2) the power of their enemies is limited to the destruction of the body (28);

(3) they are under the watchful care of their Father in all that befalls them (29—31).

24—25. First ground of fearlessness in the face of persecution; their Master has suffered the like treatment.

24—25 a. *A disciple is not...lord* was probably a popular proverbial saying (cf. 26) which our Lord uses in various applications. Here it is quoted as an encouragement to the disciples in facing persecution (so Jn xv 18—21, cf. esp. *v.* 20), cf. 1 Pet iv 12—14. In Lk vi 40 a saying closely similar occurs as a warning to teachers of the responsibility which they owe to their pupils. Again in Jn xiii 16 the saying is a challenge to the disciples to follow the Master's example of humble service.

25. *Beelzebub:* marg. Gr. *Beelzebul.* The name occurs as Baalzebub in 2 Kings i 2, 3, 6. He was the god of Ekron, and consulted as an oracle. The name means 'lord of flies' (cf. LXX 2 K. i 2, *βάαλ μυῖαν*), and was perhaps worshipped as the warder off of the plague of flies, cf. Ex viii 31. In New Testament times he is the 'prince of demons,' cf. xii 24, and in this popular sense the title is applied to our Lord.

26. *nothing covered, that...* A proverbial saying here cited as a ground of encouragement in bearing public testimony. In Mk iv 22

(= Lk viii 17) it is used of teaching by parables, in Lk xii 2 as a warning against hypocrisy.

28. *fear him which is able...* Not the devil, whose power of destruction does not extend beyond death (Heb ii 14) and who is not to be feared but resisted (James iv 7, 1 Pet v 9), but God, who, while his power to destroy is not confined to the body or limited by death, is yet one who wills not that any should perish (cf. Ezek xviii 32). Hence the fear is not that which suggests flight and avoidance (ἀπὸ 28a) but that which shrinks from offending a father.

29. *sold for a farthing:* Lk xii 6 'five sparrows sold for two farthings,' in reference to the vendors of small birds, as articles of food, such as still may be seen in the markets of Jaffa and Jerusalem. The farthing (assarion) probably corresponded to the Greek copper coin dichalkus—its value about $\frac{3}{8}$ of a penny.

and not one of them... For a similar example of providential care as a warning against anxiety cf. vi 26.

30. *the very hairs...* So Lk xii 9. The same expression of security occurs Lk xxi 18, Acts xxvii 34.

32. *confess me before men, him will I...* The Father, and not the Son, is here the judge (contrast Jn v 22, Matth xxv 31 ff.) and Jesus is the assessor (cf. 1 Jn ii 1) upon whose word of approval or condemnation the verdict depends.

33. *deny me before men*, cf. xxvi 34 f., 75. An echo of the saying is found in 2 Tim ii 12.

him will I also deny, cf. vii 23 'then will I profess...I never knew you.'

34—39. Further sayings on the cost and reward of discipleship: loyalty to Christ will bring family divisions (*v.* 21): it will override ties of natural affection—even life itself. But in the surrender of the lower relationship, the higher shall be attained; in the surrender of the lower life, the higher shall be won.

34. *Think not...* Cf. v 17 as guarding against false assumptions of the consequences of Messiah's coming. The Messianic reign was popularly conceived as an era of unbroken peace, cf. Ps lxxii 7, Is ix 6. But the immediate consequence of Messiah's coming was strife and the breach of earthly ties: only so could the 'peace of Christ' (Col. iii 15) be won.

send: marg. Gr. *cast*: so Lk xii 49, a parallel saying, 'cast fire.' The expression 'cast on the earth' is borrowed from language applied to the phenomena of the last times: cf. Rev xiv 15 f., 18 f.

35—36. The verses directly recall Micah vii 6: our Lord identifies with His coming the day of the Lord's visitation (cf. v 4) pictured in the passage of the prophet.

36. *they of his own household...* Cf. *v.* 25: there the household shares the master's fate: here it is divided against him.

37. *He that loveth...* Lk's parallel saying (xiv 26) is expressed in stronger terms (N.B. 'hateth not') and addressed to the multitudes (25).

37—38. *not worthy of me...* The threefold assertion of the supreme worth of Christ: cf. 'I came,' *vv.* 34—35, and the threefold assertion of the purpose of Christ's coming. For the former phrase cf. Wisd iii 5 'God made trial of them and found them worthy of himself.'

38—39. The two sayings are found again in combination in xvi 24 f. = Mk viii 34 f. = Lk ix 23 f.: they are also found separated in Lk: for 38 cf. Lk xiv 27; for 39 cf. Lk xvii 33. Thus both sayings are well attested and presumably occurred in both of Matth's main sources Mark and Q. A form of the second saying is also found in Jn xii 25.

The two sayings occur in a variety of contexts. They are addressed now to the disciples (x 38 f., xvi 24 f., cf. Lk xvii 33), now to the multitude (cf. Mk viii 34, Lk ix 23 f., xiv 27), and derive their primary significance from the particular occasion on which they are spoken. It is probable that they were often on our Lord's lips: certainly they sank deeply into the minds of the evangelists and of the early church. As they occur in this passage (x 38 f.) they will have primary reference to the persecution and martyrdom which the disciples must be prepared to face in loyalty to their Master.

38. *take his cross and follow...* The scene suggested is that of a procession of criminals, each carrying his own cross (cf. Jn xix 17) to the place of execution; a scene with which in the course of the local insurrections of the time (cf. Acts v 36 f.) the Galilaeans of that generation may well have been familiar. Thus the disciple like the Master must be prepared for a humiliating death.

The addition 'daily' to the expression 'take up his cross' in Lk ix 23 suggests rather that 'continual mortifying our corrupt affections' through which the higher self alone finds expression and gains the mastery. It may well be an echo of St Paul's teaching of 1 Cor xv 31, I die daily; 2 Cor iv 10 f.

39. *He that findeth...* The life (ψυχή) 'expresses the fulness of man's continuous being,' whether on the lower or higher level. In the present passage the direct application suggested by the context will again be that of willingness or unwillingness to suffer martyrdom for Christ; to break the continuity of the lower life for the sake of the higher.

As it appears in Lk xvii 33 the saying occurs in the passage dealing with 'the day in which the Son of Man is revealed' (*v.* 30) and counsels the action to be taken in view of a supreme crisis. Such a day will call for the complete abandonment of past possessions, surroundings and associations, which now thwart and imprison the full expression of the true self. An echo of the saying is found in Heb x 39 'not of them that shrink back into perdition; but of them that have faith unto the saving of the soul.' Here the primary application may be the same as that of the saying in Lk, and in view of the same contingency, viz. the impending siege and fall of Jerusalem. It will be a call 'to go forth unto him without the camp, bearing his reproach' (Heb. xiii 14).

The saying occurs in the fourth Gospel (Jn xii 25) with some modification, 'He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.' Spoken there in view of our Lord's own 'uplifting' (*v.* 32) in the Passion, the saying states a principle of universal application in terms of His own example. 'Sacrifice, self-surrender, death, is the condition of the highest life: selfishness the destruction of life.' Westcott, *ad loc.*

40—42. Final words of encouragement in view of the commission with which the discourse opens *v.* 5, cf. 16.

40. *He that receiveth you...* The saying is attested by the twofold Synoptic tradition: cf. Mk ix 37 (=Matth xviii 5) and Lk x 16. It enhances both the dignity of the Apostles' calling and the responsibility of those to whom they come. The Apostles are identified with Christ as he with the Father (cf. Jn xx 21): they who receive (or reject) the Apostles receive (or reject) Christ and in Christ the Father.

41. *He that receiveth a prophet...* The reward of receiving (*a*) a prophet, (*b*) a righteous man: the verse is peculiar to Matth and reflects conditions peculiar to early Jewish and Palestinian Christianity. Prophets and righteous are combined as the most highly honoured representatives of the Old Dispensation, cf. xiii 17, xxiii 29: both terms are carried over and applied to representatives of the New.

a prophet in the name of a prophet, i.e. in his official capacity as prophet. Commissioned Christian preachers are called prophets in the earliest Synoptic tradition, cf. xxiii 34, Lk xi 49. Of such an order of prophets we have an indication in Acts, cf. xi 27 f., xiii 1, xxi 10. The *Didache* dwells on the itinerating prophet (or apostle) and the manner of his reception. Cf. xi 'Whosoever cometh and teacheth you, receive him...every apostle who cometh to you, let him be received as the Lord.'

a righteous man in the name of a righteous man..., i.e. as one recognised as meeting fully the requirements of the law—in this case the Jewish law as interpreted by the Christian conscience: cf. v 20, vi 1 notes. Such a one would be James the just (righteous).

a prophet's reward...a righteous man's reward... For the Jewish associations of the word reward see vi 1 note. The reward is 'in heaven' from 'the Father,' both for the prophets of v 12 and the righteous of vi 1, 4, 6, 18. Cf. 1 Kings xvii 8—16 for an instance of one receiving a prophet and sharing his reward.

42. *And whosoever shall give...* The saying is derived from Mk ix 41 who has 'because ye are Christ's' for 'in the name of a disciple': 'one of these little ones' (Mk 'you') from the following verse in Mk 42, cf. Matth xviii 6. In contrast with the leaders and officials of the Jewish Christian community it is the humbler rank and file of believers which are here in question. The humblest service rendered to them 'as disciples' shall not go unrewarded. For the reward in this case cf. xxv 34 'come ye blessed...inherit...', a reward won by humble service, rendered to 'one of these my brethren, even these least' (*v.* 40), not however in name that they are Christ's, cf. *vv.* 37—39.

XI 1—19 *Discourse on John the Baptist:* **20—24** *Reproach of cities:* **25—30** *Thanksgiving.* Lk vii 18—28, 31—35, xvi 16, x 13—15, 21 f.

XI, XII *Rejection of Messiah.* The opening formula (*v.* 1) marks the close of one and the beginning of another section of teaching: the new teaching, carried on to the end of ch xii, is the teaching of Jesus' rejection, or rather his rejection by the many, his acceptance by the few (xi 25, 28 f., xii 49 f.). Thus the teaching anticipates and prepares for the conception of a Messiah 'despised and rejected of men.' Hints of rejection had indeed already been given in murmurs and questioning at his actions (ix 3, 11). He had himself foreshadowed his own violent removal (ix 15). In ch x he had held out to his disciples the prospect of hatred, persecution, death as the price of loyalty to him. But the rejection which they must anticipate had already been encountered by John the Baptist and by himself. The generation as a whole had been deaf to the appeals of both Jesus and his forerunner (15—19). The mighty works done by him had failed to impress the very cities in which they were wrought (20—24). So with the mass of the people: in ch xii it is on the part of the official leaders of the people that opposition rises to a head. His actions are questioned (2, 10), attempts are made to discredit him with the people (24), a plot is laid against his life (14). Thus early the Cross (x 38) casts its shadow before. Yet over against the many who reject are the few who receive (cf. Jn i 12). There are yet those—the babes (xi 25), the heavy-laden (xi 28), they who do the Father's will (xii 50)—who are taken up into kinship with himself and by whom the divine wisdom is justified.

Ch xi is a non-Marcan Q section. In *vv.* 2—19 four sayings about John the Baptist are grouped together; 2—6, the Baptist's question and the answer; 7—11, teaching to the multitudes about the Baptist; 12—15, John, the Elijah of prophecy; 16—19, rejection of the Baptist and of Jesus by that generation.

XI And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

2 Now when John heard in the prison the works of the Christ, he sent by his disciples, 3 and said unto him, Art thou he that cometh, or look we for another? 4 And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see: 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have [1]good tidings

[1] Or, *the gospel*

preached to them. 6 And blessed is he, whosoever shall find none occasion of stumbling in me. 7 And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 8 But what went ye out for to see? a man clothed in soft *raiment*? Behold, they that wear soft *raiment* are in kings' houses. 9 [1]But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. 10 This is he, of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is [2]but little in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye are willing to receive [3]*it*, this is Elijah, which is to come. 15 He that hath ears [4]to hear, let him hear. 16 But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, which call unto their fellows, 17 and say, We piped unto you, and ye did not dance; we wailed, and ye did not [5]mourn. 18 For John came neither eating nor drinking, and they say, He hath a [6]devil. 19 The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom [7]is justified by her [8]works.

[1] Many ancient authorities read *But what went ye out to see? a prophet?*
[2] Gr. *lesser.* [3] Or, him
[4] Some ancient authorities omit *to hear.* [5] Gr. *beat the breast.*
[6] Gr. *demon.* [7] Or, *was*
[8] Many ancient authorities read *children*: as in Luke vii. 35.

XI 2. *in the prison.* Cf. Lk iii 20. The prison was at Machaerus in the south of Peraea, where John had been 'sent a prisoner,' Jos. *Ant.* xviii v 2.

the works of the Christ. These are summarised in ix 35 and include teaching and preaching (cf. xi 4b, 5b) as well as healing. *the Christ:* not the personal name, as found in the Epistles, but the official title—as throughout the Gospel. Cf. i 17, ii 4, xvi 16, xxvi 63.

sent by his disciples. A.V. has 'two,' the reading of Lk (vii 19). The R.V. and probably correct reading 'by' (διά) represents a Hebrew

idiom, cf. Ex iv 13 'send by the hand of,' cf. 1 K ii 25, Rev i 1; for John's disciples see ix 14 note.

3. *he that cometh.* For the phrase cf. iii 11, xxi 9b, Jn vi 14. Here it seems specially to recall Hab ii 3, cf. Heb x 37; the Baptist had earlier used the phrase of his mightier Successor, iii 11. The question is prompted not so much by doubt that Jesus was Messiah as by impatience at the slowness with which the Messiahship was being vindicated. John had spoken of a baptism of fire (iii 11), and a cleansing fan (iii 12) and of an axe laid unto the root of the trees (iii 10). He heard only of preaching and healing. Like the Lord's brethren (Jn vii 3 f.) he would press him into greater publicity and urge him to demonstrate in some striking way, perhaps by liberating himself, that he was 'the mightier' of his own message.

4. *the things which ye do hear and see.* The present tense may imply what Lk (vii 21) explicitly states, viz. that he made them 'in that very hour' witnesses of his Messianic works. The answer to John's perplexity lay in a fresh and firsthand report of the work that he was doing—'In the nature of these works, when fully understood, lay the true solution of his difficulty.' For the claim which he makes for his works as vindicating his Messianic character cf. Jn v 36, x 25, 37 f., xiv 11.

5. *the blind receive.* The works are grouped in three pairs, as in Lk vii 22—(1) Blind men see (cf. ix 27—31) and lame men walk; (2) lepers are cleansed (viii 1—4) and deaf men hear (Mk vii 32 ff.); (3) dead men are raised (ix 18—26, cf. Lk vii 11 ff.) and poor men have good tidings preached. The works are such as prophecy had indicated as Messianic: cf. Is xxxv 5 f., lxi 1. The latter passage is directly quoted by our Lord on another occasion (Lk iv 17—19) as fulfilled in himself. In Matth the order of Isaiah is reversed and the preaching to the poor is made the crown and climax of the Messianic works. It was in fact this very result which proved the most striking feature of Christian missionary effort, cf. 1 Cor i 26—30.

6. *none occasion of stumbling.* To many our Lord proved a stumblingblock—the Nazarenes (xiii 57), the Pharisees (xv 12), his own disciples (xxvi 31—33), as had been predicted, Is lii 14, Lk ii 34. The Beatitude is for all who were not blind (cf. xii 24) to the meaning of his works.

7—11. *as these went their way.* The difficulty of the Baptist had been met: now it was the turn of the multitudes who had witnessed the scene. For them the greatness of John the Baptist is established by an appeal to the testimony of (*a*) the multitudes themselves, 7 b—9 a, (*b*) prophecy, 9 b, 10, (*c*) Jesus' own authoritative verdict, 11 a.

7. *went ye out.* The great exodus of Jerusalem and all Judaea (iii 5) is recalled.

a reed shaken with the wind. The arundo donax or Persian reed (Arabic 'kaseb farisi') is probably in view, growing in extensive brakes on the borders of streams by the Dead Sea and in the Jordan valley:

a 'very tall cane, growing twelve feet high, with a magnificent panicle of blossoms at the top, and so slender and yielding, that it will lie perfectly flat under a gust of wind, and immediately resume its upright position.' For the interpretation of the metaphor cf. Chrys. *ad loc.*: 'To see a pitiful and flexible kind of person? Nay, this were out of all reason, this is not what is indicated by that earnestness, and the concourse of all men into the wilderness.' For the wind cf. Eph iv 14 and Bengel *ad loc.* 'the wind of favour or persecution.'

8. *a man clothed in soft raiment.* The luxury and voluptuousness of Herod's court is in view, cf. Lk vii 25. For its application to John the Baptist cf. again Chrys.: 'that he did not make himself a slave to luxury his garb shews and the wilderness and the prison.'

9. *a prophet.* In a prophet worthy of the name men looked for (*a*) not flexibility but stedfastness of character, (*b*) not effeminacy but austerity of dress and life: these credentials they had sought and found in John.

much more than a prophet: i.e. owing to the greatness of the rôle assigned him by prophecy. See Chrys.: 'As with kings, they who ride near the chariot are more illustrious than the rest, just so John also appears in his course near the Advent itself.'

10. *Behold, I send...* So Lk vii 27. In *v.* 14 our Lord identifies the Baptist with the Elijah of Mal iv 5: here he is the 'messenger' of Mal iii 1. The same identification is made in Mk i 2, where the passage of Mal is combined with Is xl 3. It was probably taken not direct from the Hebrew or LXX text but from a list in Greek of popular Messianic 'testimonies.'

11. *he that is but little.* The Greek comparative (μικρότερος) should probably, as in A.V., be translated as a superlative: cf. xviii 1, 4, Lk ix 48. The words state the paradox of the surpassing greatness of the 'little ones which believe,' even in comparison with John. 'He is a servant, they are sons; he is a friend of the bridegroom, they are his spouse'; he points to the Christ, they are 'in Christ.'

12 f. *from the days.* Lk has no parallel at this point to *vv.* 12—15, but inserts (vii 29 f.) a contrast between Pharisees and people in their reception of the Baptist. The saying of 12 f. occurs however in Lk in a different context (xvi 16)—the two parts of it occurring in the reverse order. The point of time marked is that at which the active ministry of the Baptist had ceased (cf. *v.* 2, Lk iii 20).

12. *suffereth violence:* i.e. not with a view to its destruction but of its possession—*is forcibly seized*; cf. Lk xvi 16 'entereth violently into it.' During our Lord's earthly ministry 'there was no regular and appointed mode of access (contrast xxviii 19) to the kingdom of God—men reached God by the vehemence of their irrepressible longing for communion with God.' Latham, *Risen Master*, p. 285 note.

men of violence: the βιασταί who make a prize of the kingdom are those who have faith to take no denial to their claim for the satisfaction of their needs; these include both Jews, viii 1—4, ix 1 f., 20—22, 27—29, and Gentiles, viii 5—13, xv 22—28.

13. *all the prophets and the law.* For the summary of the prophetic order cf. Acts iii 24. John's work was the culminating point of the old Dispensation; the latter is summed up as 'the prophets and the law,' the usual order, see Matth vii 12, xxii 40, Lk xvi 16, being reversed in deference to the greatest of the prophets. The law is here regarded not as that which retains its validity in the new Dispensation, cf. v 18, Lk xvi 17, but as that which was preparatory to and superseded by the new order, cf. Gal iii 24 f. The law and the prophets served as witnesses to point forward to a 'righteousness of God' manifested 'apart from law,' Rom iii 21.

14. *this is Elijah:* rather John 'himself is Elijah'; so again in xvii 12 f. the disciples are led to make the same identification: contrast the Baptist's own denial of the identification, Jn i 21: the latter however is 'directed to the Jewish expectation of the bodily return of Elijah' (Westcott, note *ad loc.*). For an explanation of our Lord's identification see Sanday, *Life of Christ in recent research*—'The Jews doubtless believed that Elijah would rise from the dead. Our Lord does not adopt this part of the belief. He takes the work of John just as it was and pronounces him to be Elijah. He treats him as the Elijah of prophecy, and in doing this, he is quite aware that his verdict is esoteric, one which everybody would not understand.' See *v.* 15.

16. *whereunto shall I liken:* the Rabbinic method of opening a parable, cf. Mk iv 30, Lk xiii 18, 25.

The parable, *vv.* 16 f.: one set of children tries to induce another to join in its games; first proposing to play at festival, then at funeral, but winning no response from those whom they invite.

The explanation, *vv.* 18 f.: John and Jesus make each his own appeal to that generation; the one by aloofness and asceticism, the other by sharing in the joys and sorrows of common life: and the appeals of both are misinterpreted and rejected.

18. *they say, He hath a devil:* equivalent to 'he is mad,' cf. Jn x 20, the popular explanation of the Baptist's ascetic appearance and life; the same term is applied to Jesus, cf. vii 20, viii 48.

19. *a friend of publicans and sinners:* the reproach was one frequently levelled at Jesus, cf. ix 11, Lk vii 39, xv 1 f.

wisdom is justified by her works: see marg. *children*, and cf. Lk vii 35 'of all her children.' The works of wisdom, which vindicate her character, are the results of her creative energy (cf. Wisd vii 27, James iii 17) as seen in the 'new creatures' (2 Cor v 17) which are the fruit of her work. For the reading 'children' cf. *Ancient Alphabets*, a ninth century Arabic work, translated by Joseph Hammer (London, 1806), and quoted by Murray, *Rise of the Greek Epic*, pp. 95 f., 'Every one of those kings, according to his own genius and understanding, invented a particular alphabet in order that none should know them but the sons of wisdom.' In Prov xxxi the virtuous woman is commended both by her children (28) and her works (31).

Additional Note. Wisdom is here personified as frequently in the Wisdom literature, cf. Prov viii—ix 5, Ecclus xxiv 1—22, Wisd

vi 22—ix. She stands as the agent of God's creative work (Prov viii 22—30) and especially as his instrument of divine revelation (Prov viii 31—36). As such she is welcomed only by her own children (cf. Prov viii 32) the 'babes,' not the 'wise and understanding' of the world (xi 25, cf. 1 Cor i 27, ii 6 f.), those who know her voice (cf. Jn x 4 ff.), however varied its tones, and acclaim her blessed (Prov xxxi 28). As such again she is identified with Christ (cf. Lk xi 49 with Matth xxiii 34), 'the power of God, and the wisdom of God' (1 Cor i 24)—wisdom embodied in human form and dealing with the difficulties of humanity.

20 Then began he to upbraid the cities wherein most of his [1]mighty works were done, because they repented not. 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the [1]mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. 22 Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you. 23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt [2]go down unto Hades: for if the [1]mighty works had been done in Sodom which were done in thee, it would have remained until this day. 24 Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

[1] Gr. *powers.* [2] Many ancient authorities read *be brought down.*

20. *Then began he.* The words mark a new departure in speech or action, cf. *v.* 7, iv 17, xvi 21, in the present passage introducing the denunciation of the cities. The whole saying (20—24) was placed in its present position by Matth, as dealing with the same subject as the earlier part of the chapter, viz. the rejection of Jesus. Lk has it (x 13—15) in the charge to the Seventy and in connection with the rejection of the disciples by the cities which they visited.

most of his mighty works: rather 'those very many mighty works of his.' Such works of power, as demonstrating the presence of the kingdom (xii 28), were in themselves a challenge to repentance (cf. iv 17). No record remains of such works in Chorazin or Bethsaida; the silence of the Gospels pointing both to the extent which the ministry covered and the fragmentary nature of the record (cf. Jn xxi 25).

21. *Chorazin:* 'probably the present ruins of Kerâzeh, northwards from Tell Hum.'

Bethsaida, i.e. Fisher home, 'the name of a village on the east bank of Jordan, and near the river's mouth, which the tetrarch Philip rebuilt and named Julias, in honour of the daughter of Augustus.' It was not far from this township that the feeding of the five thousand took

place, cf. Mk vi 45, Lk ix 10; for other references cf. Mk viii 22, Jn i 44.

Tyre and Sidon: important seaboard cities of Phoenicia, still existing and populous in our Lord's time, cf. xv 21, Acts xii 20. They are referred to therefore not as cities of destruction (cf. *v.* 23) but as examples of ungodliness and of impending judgment; as such they are frequently cited in Old Testament prophecy: for the fate of both cities cf. Jer xxv 22, xlvii 4: for the lamentation for Tyre cf. Is xxiii: for the fate of Tyre cf. Ezek xxvi: for her wealth, xxvii: for her sin, xxviii 1—19; for the fate of Sidon, xxviii 20—24.

repented in sackcloth and ashes: for the accompaniments of penitence cf. Jon iii 6, Dan ix 3, Esth iv 1; for a city's penitence and its witness against that generation cf. xii 41.

23. *Capernaum:* identified by G. A. Smith with Khan Minyeh on the northern edge of Gennesaret: see on iv 13 and *Hist. Geog.* p. 456.

exalted...go down. The words originally (Is xiv 13—15) applied to a heathen king are here by a turn of irony applied to a Jewish city; the latter expression 'go down unto Hades' is used also of Egypt, cf. Ezek xxxi 16 f.

mighty works...done in thee. Capernaum was the scene of many recorded miracles, cf. viii 5—13, 14—17, ix 1—8, 18—34, Mk i 21—28: to Capernaum there is held up the example of Sodom (see on x 15) as the typical city of destruction. For the literal fulfilment of the prediction see (G. A. Smith, *Hist. Geog.* pp. 456 f.) the description of the site of Capernaum 'where the waves beat now on an abandoned shore, but once there was a quay and busy town, and the great road from east to west poured its daily stream of life.'

25—30 *Jesus' thanksgiving*

vv. 28—30 are peculiar to Matth. Lk x 21 f. has a close parallel to *vv.* 25—27. The saying in Lk occurs as a sequel to the return of the Seventy and the cry of exultation with which the report of their success is received (x 17—20). Matth places it immediately after the denunciation of the cities (*vv.* 20—24, cf. Lk x 13—16) and follows it with a group of passages (xii 1—45) dealing with Pharisaic opposition. Thus the context serves to add force to both the notes which the saying strikes, viz. that of triumph in the face of apparent failure and of compassion for those upon whom their religious leaders were seeking to impose an intolerable burden. The whole passage bears the stamp of authenticity; its associations with Old Testament language and thought (see on *vv.* 28—30), the rhythmical form into which it is cast (see notes *vv.* 25—27, 28—30), familiarity with its teaching in the early Church (see notes on *vv.* 25 f., 29), the tone of personal authority which runs through it—all these characteristics make it out as among the most original sayings attributed to our Lord.

25 At that season Jesus answered and said, I [1]thank thee,
O Father, Lord of heaven and earth, that thou didst hide these
things from the wise and understanding, and didst reveal them
unto babes: 26 yea, Father, [2]for so it was well-pleasing in
thy sight. 27 All things have been delivered unto me of my
Father: and no one knoweth the Son, save the Father; neither
doth any know the Father, save the Son, and he to whomsoever
the Son willeth to reveal *him*.

[1] Or, *praise* [2] Or, *that*

25—27. *Jesus the revealer of truth to the unlearned.*
The balanced rhythm of the clauses is clearly marked, and serves to bring into relief (i) the parts which Father and Son mutually play in giving or withholding the truths of revelation, (ii) the contrast between those who receive and those who reject these truths.

I thank thee, O Father, Lord of heaven and earth,
that thou didst hide these things from the wise and understanding,
and didst reveal them unto babes:
yea, Father, for so it was well-pleasing in thy sight.

All things have been delivered unto me of my Father:
and no one knoweth the Son, save the Father;
neither doth any know the Father, save the Son,
and he to whomsoever the Son willeth to reveal him.

25. *At that season:* cf. Lk 'in that same hour.' The saying bears traces throughout of a definite historical occasion, viz. one on which the contrast between the Pharisees and (i) the simple as learners, (ii) Jesus as Teacher and Lawgiver, was clearly marked. Yet on the other hand the words are for all times and all men. The relations of God to men, of God to Christ, of Christ to men, are expressed in terms capable of the widest possible application. 'He who understands this group of sayings has found his way to the heart of Christianity.'

answered and said. Lk characteristically 'rejoiced in the Holy Spirit and said.' The word 'answered' is here used not of response to a question but of spontaneous utterance suggested by a particular situation, cf. xv 15, xvii 4, xix 27.

I thank thee: see marg. *praise*; the word is expressive rather of public acknowledgment than of gratitude, cf. Rom xiv 11 confess, xv 9 give praise.

Father, Lord of heaven and earth. The combination of fatherhood (i.e. as calling men to fellowship) and lordship (i.e. as reigning in sole and supreme majesty) is also found in the opening clause of the Lord's prayer, vi 9, cf. Ps cxiii 5. The latter, the title of awe, is one which suggests Old Testament associations, cf. Ps xxiv 1 f., cxiii 4, Is xlii 5, and cf. Acts iv 24, xvii 24. The latter, the title of intimacy, was that

most frequently on our Lord's lips, cf. xxvi 39, 42, Lk xxiii 34, 46, Jn xi 41, xii 27, xvii 1, 5, 11.

hide these things. The thought of concealment of truth from the unreceptive is in keeping with other sayings of our Lord and other passages in the New Test.: it is again applied to the Pharisees (see next note) in Jn ix 39—41; in Matth xiii 13—15 it is applied to the multitude in contrast with the disciples. It recurs in the teaching of St Paul, cf. Rom i 22, 1 Cor i 18—21 (based on the present passage), 26 f., iii 18—20, 2 Cor iv 3 f.

the wise and understanding. The Pharisees are in view with their pride of learning (cf. Jn ix 41) and contempt for those untrained in Rabbinic lore (cf. Jn vii 49, Acts iv 13). In contrast with them stand the 'babes,' i.e. the rank and file of simple believers: see the sequel to the saying in Lk x 23 f. ('turning to the disciples'). The word 'babes' (τὰ νήπια) as applied to the simple and receptive is found in the Old Test., cf. Ps xix 7, cxvi 6, see LXX. On the other hand St Paul uses the expression by way of contrast with the spiritual (1 Cor iii 1) and the full-grown (1 Cor xiii 11, cf. Heb v 13 f.).

26. *for so it was well-pleasing:* if the alternative 'that' (see marg.) be read, the phrase adds a new and culminating ground of rejoicing on the part of the Son, rather than the reason ('for') for the joy already expressed.

27. The unique Sonship of Christ finds a threefold outcome in (i) the transmission to the Son of the body of revealed truth, (ii) the mutual knowledge of Son and Father, (iii) the revelation of the Father made to men by the Son. The connection of the verse both in substance and language with our Lord's teaching in the fourth Gospel is strongly marked. Each of the above points is reinforced: for (i) cf. Jn iii 35, viii 28, xiii 3, xvi 15; (ii) cf. vi 46, x 15, 30, xiv 9, xvii 25; (iii) cf. i 18, viii 28, xvii 6, 26; thus the verse bears indirect testimony to the historical character of the fourth Gospel in the affinity which it reveals between the discourses given in it and the earliest records of our Lord's teaching (see xxviii 20 note).

All things: i.e. the sum total of the knowledge of God, which may be revealed to or concealed from men. Cf. the gift of universal authority (xxviii 18, cf. Heb ii 8) given to the Risen Lord.

delivered unto me: the word (παρεδόθη) recalls the traditions (παράδοσις) of the elders (xv 2 f., 6), which as of human origin are contrasted with the direct 'tradition' of truth by the Father to the Son.

28—30 *Jesus the giver of peace to the burdened*

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find

rest unto your souls. 30 For my yoke is easy, and my burden is light.

The antithetical form of the whole saying is again clearly marked, emphasising the contrast between weariness and rest.

A close and interesting parallel is found in Ecclus li 23—27. 'Draw near unto me, ye unlearned, and dwell in the house of learning. Wherefore are ye slow, and what say ye of those things, seeing your souls are very thirsty? I opened my mouth, and said, Buy her for yourselves without money. Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find. Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest.'

28. *Come unto ...and I...* The pronouns are emphatic. A unique personal claim underlies the invitation and the promise. Jesus assumes for himself the place which Jehovah, as giver of rest, filled in the Old Test., cf. Ex xxxiii 14, Deut xii 10 (cf. 1 Chron xxii 9) from all your enemies, 1 Chron xxii 18 on every side, Is xiv 3 from thy sorrow, Jer l 34 to the earth. A like call, viz. to the thirsty (see Ecclus li 23 ff. above), based on a like personal claim is made in Jn vii 37: see Is lv 1 'Ho, everyone that thirsteth, come ye...'

all ye that labour and are heavy laden. The invitation is addressed in the first instance to those who toiled under the crushing weight of Pharisaic rules arbitrarily imposed, cf. xxiii 4 'they bind heavy burdens and grievous to be borne, and lay them on men's shoulders,' see Lk xi 46. Yet the call may rightly be taken as a 'comfortable word' to the burdened of every age, who 'truly turn' to Christ: see the comfortable words in the Prayer Book (Holy Communion).

29. *Take my yoke upon you.* The condition of obtaining the promised rest is the willing acceptance of another burden, viz. the yoke of Christ, in place of that removed, viz. the yoke of the law. The figure of the yoke was common in the Old Testament. It is used of the oppressive rule of a tyrant (cf. 1 K xii 4, 9, 11, Jer xxvii 8, 11 f.), and Jehovah is the breaker of the yoke (cf. Is ix 4, Nahum i 13). More rarely it is used of the dominion of Jehovah, to which men are subjected (cf. Jer ii 20 marg., v 5): see Ecclus li 26 quoted above, and Pss. Sol. vii 8 'we are beneath thy yoke for evermore.' The common use of such expressions as 'the yoke of Thorah...of God...of the kingdom of heaven...of precept' (see Ryle and James, *Pss. of Sol.* vii 3 note) shews that in post-canonical literature the term carried the implication of divine authority. That authority however, as exercised by the scribes and Pharisees xxiii 2 f., had come to represent a burden of minute legal observance imposed upon the people. Hence it is set in unfavourable contrast with the service of Christ. For the New Test. use of the word cf. Acts xv 10 'put a yoke upon the neck of the disciples,' Gal v 1 'entangled in a yoke of bondage.'

meek and lowly in heart. The expression seems to have passed into

current use in early Christian circles and is recalled in the appeal to the 'meekness and gentleness of Christ,' 2 Cor x 1. It was an aspect of our Lord's character on which Matth laid special stress: see the citation in xii 19 f. of the description of the servant of Jehovah, Is xlii 2 f.

ye shall find rest unto your souls. The sentence comes direct from Jer vi 16; cf. Aug. *Conf.* i 1 'Thou hast created us unto thyself, and our heart finds no rest, until it rests in thee.' The words for 'rest' and 'meek' come from the same root in Aramaic: hence the added emphasis on the former; 'I will give you rest...for I am restful...and ye shall find rest,' see J. A. Robinson, *Study of the Gospels*, Note C, pp. 103—116.

XII The chapter is mainly (1—45) taken up with a group of passages dealing with the controversy between our Lord and the Pharisees. The dispute as detailed in the chapter is the outcome of a threefold challenge issued by them:

(1) the charge of breaking the Sabbath, 1—14.
(2) the charge of casting out devils by Beelzebub, 22—37.
(3) the request for a sign, 38—45.

The connection between this chapter and the two preceding chapters may be found in that element of conflict between Jesus and the world, which ever grew to a sharper head, and which in ch. x had been exemplified in our Lord's teaching on the persecution of his followers, and in ch. xi in his teaching on the rejection of himself and of John the Baptist by that generation.

XII 1—14 *The charge of Sabbath breaking.* Mk ii 23—iii 6, Lk vi 1—11

Our Lord and the Sabbath. It was on the question of the Sabbath that the uncompromising antagonism between our Lord and the Pharisees was most decisively exemplified. The collision on this point was indeed inevitable. With the Pharisees the rules prescribed by tradition for the keeping of the Sabbath were of fundamental importance. The plain Mosaic regulation 'thou shalt not do any work' (Ex xx 10, cf. xxiii 12, Lev xxiii 3, Deut v 14) had been elaborated into great detail, and the various kinds of work which the prohibition was held to cover exactly defined. There were thirty-nine such prohibited works: and further casuistry was requisitioned to define precisely what actions were included in these works, and under what conditions the works might be done without the incurring of guilt. One such work was the extinction of a fire; with regard to this the following regulations were made: 'He who extinguishes a light because he is afraid of heathen robbers or the evil spirit is free. If it is done however to save the oil, the lamp, or the wick, he is guilty' (cf. Schürer, *The Jewish people in the time of Jesus Christ*, Div. ii, vol. ii, pp. 96—105, Eng. tr.). With such casuistry, as with that covering the law of oaths, cf. xxiii 16—22, our Lord could make no compromise. The burden of such a multiplicity of

minute regulations (cf. xi 28, xxiii 4) was one from which his yoke was to give relief to the heavy laden. With his challenge to the Pharisees on the ground of Sabbath observance the line of cleavage became once for all drawn. Actions on our Lord's part and that of his disciples had already excited objection and opposition. He had claimed to forgive sins, ix 2, 6. He had sat at meat with publicans and sinners, ix 10. He had exempted his disciples from the prescribed rules of fasting, ix 14 f. He had already perhaps (cf. Jn ii 16 ff.) asserted his authority over the Temple. Yet none of these actions brought the issue to so decisive a point as his action with regard to the Sabbath. This constituted open and deliberate defiance, and in default of argument could only be met with a plot upon his life, cf. xii 14 (Mk iii 6). On this point the fourth Gospel agrees with the Synoptists. In ch. v St John narrates an incident of Sabbath day healing, not recorded by the other evangelists, which leads to a deliberate plot on the part of the Jews to put Jesus to death, cf. *vv.* 16, 18. It was in default of argument that the Pharisees were driven to resort to violence. Their charge of illegality broke down: our Lord met and refuted the charge by a threefold line of argument—(*a*) He quoted exceptions to the prohibition of work on the Sabbath sanctioned by the Law itself, xii 5, cf. Jn vii 22 f. (*b*) He appealed to their common sense and judgment of the line of action which they themselves under certain circumstances would take, xii 11 f., cf. Lk xiii 15 f., xiv 5. (*c*) He asserted fundamental principles governing human actions and human institutions and setting them in the light of the Divine nature and purpose, xii 8, 12, cf. Mk ii 27.

1—8. First charge of Sabbath breaking, brought against the disciples, but addressed to the Master. The ground of the charge is the illegality of the labour involved in plucking, rubbing in the hands (Lk vi 1) and eating ears of corn.

XII At that season Jesus went on the sabbath day through the cornfields; and his disciples were an hungred, and began to pluck ears of corn, and to eat. 2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. 3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 4 how he entered into the house of God, and [1]did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? 5 Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? 6 But I say unto you, that [2]one greater

[1] Some ancient authorities read *they did eat.* [2] Gr. *a greater thing.*

than the temple is here. 7 But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is lord of the sabbath.

XII 1. *through the cornfields.* This detail and the occupation of the disciples give some indication of the 'season' at which this incident occurred. Barley harvest was early in May, wheat harvest in June; cf. Jn iv 35.

an hungred (see Mk ii 23, 25): inserted by Matth to add force to the application of David's example (*v.* 3) to the present occasion. The Jews made the Sabbath a day for special feasting (Edersheim, *L. and T.* ii p. 52), yet now question the disciples' action in satisfying hunger with the commonest food.

2. *that which it is not lawful to do.* According to Deut xxiii 25 it was lawful to pluck the ears of standing corn with the hand: but the action if done on the Sabbath was rendered unlawful, as being a form of reaping, and therefore forbidden labour; cf. the saying 'he that reapeth corn on the Sabbath to the quantity of a fig is guilty: and plucking corn is as reaping.' Thus the disciples were condemned for actions which partook of the nature of reaping and winnowing; cf. Schürer, *Hist.* ii 2, p. 97. The charge then was brought for a breach not of the Mosaic law, but of the 'tradition of the elders' (cf. xv 2) built up as a fence round the law of the Sabbath.

3. *Have ye not read...* Our Lord meets his opponents first on their own ground and by the Rabbinic method of referring to that which was written in an ascending scale of sanctity, (*a*) in the prophetical books, (*b*) in the law. A reference to the third division of scripture—the Hagiographa or writings—is introduced with a similar formula, xxi 16, cf. Ps viii 2.

what David did: 1 Sam xxi 1—6. The arbitrary character of David's action is brought out in the strongest light: (1) he entered the Tabernacle, i.e. probably the Holy Place itself, which the priests alone might enter, cf. Heb ix 6 and the example of Uzziah, 2 Chron xxvi 16—18; (2) he ate the shewbread reserved for the priests alone, cf. Lev xxii 10, xxiv 9; (3) he gave part of the shewbread to his companions, cf. Mk ii 26 b. If David might not eat the shewbread, still less his companions, the riffraff of the cave of Adullam.

4. *the shewbread:* literally 'the loaves of the setting forth,' cf. Heb ix 2 marg., also called 'Presence bread,' i.e. bread set forth before God, cf. Ex xxv 30 marg. For the institution see Lev xxiv 5—9.

5. *in the law...:* the higher authority. The reference is (*a*) to the preparing of the shewbread on the Sabbath, Lev xxiv 8, cf. 1 Chron ix 32 'to prepare it every sabbath'; (*b*) the offering on the Sabbath of the daily burnt offering and also the special Sabbath offering, Numb xxviii 9—10. Circumcision also was permitted on the Sabbath, cf. Jn vii 22 f.

6. *one greater than the temple.* See marg. Gr. *a greater thing*; for the indefinite neuter cf. *vv.* 41 f. The argument seems to be as follows: if the priests, consecrated to the service of the Temple, could in that service profane the Sabbath and be guiltless, much more could he, who was greater than the Temple, dispense his disciples from Sabbath rules, when engaged in his service.

The words contain a hint of the passing of the Temple and of Temple worship, cf. Jn ii 19, iv 21. The writer of the Epistle to the Hebrews takes up the hint, and definitely includes the Temple ritual in 'an order of things that was wearing out and nigh unto passing away.' See Introd. pp. xxxvii f., Nairne, *Epistle of Priesthood*, pp. 139—143.

7. *if ye had known.* The third reference to scripture is peculiar to Matth. The same words from Hos vi 6 are also found in ix 13, where Matth again alone puts them in our Lord's mouth, see note. In both passages the quotation is a plea, based upon the character of God, against unjust judgment.

8. *the Son of man...* The title seems here to be used rather in its representative than its personal sense, and the words assert the positive principle of man's control over institutions ordained for his benefit; cf. the Jewish saying 'The Sabbath is delivered unto you, and ye are not delivered to the Sabbath.' See Mk ii 27.

9—14. Second Sabbath day incident: a public response to a challenge spoken (Matth) or unspoken (Mk, Lk) to heal on the Sabbath day, and issuing in decisive action on the part of the Pharisees against our Lord's life. Our Lord's reply to the challenge takes a threefold form: (*a*) an appeal to ordinary experience, 11—12 a; (*b*) the enunciation of a general principle of Sabbath day conduct, 12 b; (*c*) action in open defiance of Pharisaic opposition, 13.

9 And he departed thence, and went into their synagogue: 10 and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. 11 And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. 13 Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. 14 But the Pharisees went out, and took counsel against him, how they might destroy him.

11. *And he said.* Mk and Lk represent the unspoken challenge as at once issuing in action. The man is bidden 'arise into the midst' (Mk iii 3 marg.). Thus Jesus, already in the teacher's place (Lk vi 6),

and he are the most prominent figures in the building, and action and words are given the utmost publicity. Matth inserts first an *argumentum ad hominem*, silencing spoken objection. A similar argument is found in Lk xiii 15, xiv 5, both being instances of Sabbath day healing. The course of action referred to was not only that dictated by common sense; special provision for the contingency was made in Jewish law. 'If a beast fall into a pit or pool of water, let the owner supply it with food on the spot if he can; failing this, let him bring rags and straw and so give the beast something to lie on; then, if it can get out, let it do so.' Maimon. in Schabb. 25 quoted Lightfoot, *Hor. Heb., ad loc.*

12 b. *it is lawful to do good...* According to Rabbinic rule, medical assistance on the Sabbath was only allowed on the assumption that life was in danger. Cf. Schürer ii 2, pp. 103—105 'Our doctors teach—the danger of life dispenseth with the Sabbath.' Our Lord, by a change of expression, from 'heal' to 'do good,' lifts the controversy out of the atmosphere of Rabbinic casuistry, and lays down a new principle governing conduct on the Sabbath.

14. *the Pharisees went out:* Mk adds 'with the Herodians,' cf. xxii 16. The act of healing was an open defiance, to which the only reply was counter action against our Lord's life.

15—21. The servant of the Lord. Instead of passing directly to the next point of dispute between our Lord and the Pharisees, Matth inserts in summarised form the contents of Mk iii 7—12 (cf. Lk vi 17—19) with a view to the introduction of the passage from Isaiah (*vv.* 18—21).

15 And Jesus perceiving *it* withdrew from thence: and many followed him; and he healed them all, 16 and charged them that they should not make him known: 17 that it might be fulfilled which was spoken [1]by Isaiah the prophet, saying,

18 Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgement to the Gentiles.
19 He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
21 And in his name shall the Gentiles hope.

[1] Or, *through*

15. *perceiving it withdrew.* Our Lord avoids the risk of premature arrest. Attempts at violent handling were made (Lk iv 29, Jn vii 30), but his hour had not yet come. Meanwhile various circum-

stances, Pharisaic opposition (xv 21), the endeavour to destroy him (Lk iv 30) or to make him a king (Jn vi 15), the pressure of the multitude (Mk vi 31, Jn v 13), frequently demanded such withdrawals from danger or undesirable publicity.

16. *charged them…:* i.e. those who had been healed; cf. viii 4, ix 30. It is this injunction of silence which leads directly to the introduction of the following citation.

17. *that it might be fulfilled…* The passage, as quoted by Matth, viz. Is xlii 1—4, is taken neither from the LXX nor from the Hebrew text, but probably from a collection of Messianic testimonies. Recognising the passage as definitely Messianic, Matth identifies the 'servant' with Jesus the personal Messiah, and interprets the passage of the method and issue of his mission. He is the servant of God (*a*) chosen, beloved and spiritually endowed, *v.* 18 a; (*b*) with a mission to fulfil, viz. that of revealing the divine law to the Gentiles and commending it to their acceptance (18 b, 20 b f.); (*c*) with a definite method to follow, viz. that of avoiding violence and publicity, and of quiet reliance upon spiritual means (19, 20 a). See G. A. Smith, *Isaiah* (chs xl—lxvi, pp. 290—310) for an exposition of the passage in the original.

18. *my servant:* a Messianic title applied to Jesus in the primitive Church; cf. Acts iii 13, 26, iv 27, 30.

My beloved: cf. iii 17, xvii 5.

18 b. *judgement:* so 20 b: the word is used not of judicial sentence but rather as corresponding to the Hebrew Mishpat of that 'pervading of life by the principles of equity and humanity, which is the immediate effect of the religion of Jehovah.'

19. *strive nor cry aloud:* the Hebrew (see Is xlii 2 'cry nor lift up,' R.V.) brings out more clearly the quality of noisy self-advertisement, denoted by the sharp loud cries of excitement.

20. *A bruised reed…and smoking flax:* the reed bent and cracked, the wick dim and flickering, illustrate the weak and base and despised things of the world (1 Cor i 27 f.)—fragments cast aside by man but spared and 'gathered up' in the divine economy and made vessels unto honour, meet for the master's use (cf. 2 Tim ii 20 f.).

It is thus especially *vv.* 19—20 a which give point to the citation. Publicity and notoriety were contrary to the whole spirit and temper of the service which Jesus Messiah came to fulfil. It was a temptation which at the very outset of his ministry he had decisively faced and for ever overcome (iv 5—7). Provoking embittered hostility from the religious leaders, distracting the attention of the disciples, hindering spiritual effects in the healed—such a method was one which in spite of attempts to thrust it upon him (Jn vii 4) our Lord repudiates. With a world-wide mission to fulfil, with a spiritual endowment on which to rely, he will not yield to human methods of noisy publicity.

21. *shall the Gentiles hope.* The note on which the citation closes is perhaps a hint of the ultimate rejection of the Jews (cf. viii 11 f., xxi 43) to which the Pharisees' rejection of Jesus (*v.* 14) would eventually lead.

22—37. The charge of casting out devils by Beelzebub: Mk iii 22—30, Lk xi 14—23, xii 10, vi 43—45. The following represents the course of the controversy:

I. 22 f. The occasion of the Pharisees' slander.

II. 24. The slander, viz. that the exorcism was effected by Satanic agency.

III. 25—37. The reply to the slander.

(*a*) 25—29, it is shewn to be logically absurd, for (i) 25 f., if true, it would mean that Satan was following a policy of self-destruction, (ii) 27, if true, the same must be true of the exorcisms effected by the Pharisees' adherents, (iii) 28, if Satan is being robbed of his victims, he is not himself active but a prisoner.

(*b*) 30—37, it reveals a spiritual condition of complete alienation from God, for (i) 31 f., it involves the unpardonable sin of blasphemy against the Holy Spirit, (ii) 33—35, it reveals an inward fatal corruption of heart, (iii) 36 f., it would carry with it open condemnation in the day of judgement.

Matth is on common ground both with Mk and Lk in parts of the passage, and in parts with Lk only, e.g. the occasion of the controversy (22 f., cf. Lk xi 14) and the final sayings (33—35, cf. Lk vi 43—45). It is possible that Matth made use of Mk as his main source, and supplemented it from Q: it is however perhaps more probable that in this passage he went behind Mk and relied mainly, if not exclusively, on a source which described the controversy at greater length than Mk. Indeed it may be that Mk and Q do not represent two independent traditions of the incident and controversy, but that all three Synoptists have drawn from a common source, each modifying it in his own way. At any rate this is one of the passages which give some ground for the presumption of Mk's knowledge and use of Q. At the same time the very nature of Mk's work was such that he would naturally use Q as little as possible, and would abbreviate in cases where he did make such use. See *Oxford Studies in the Synoptic Problem*, pp. 165—178.

22 Then was brought unto him [1]one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. 23 And all the multitudes were amazed, and said, Is this the son of David? 24 But when the Pharisees heard it, they said, This man doth not cast out [2]devils, but [3]by Beelzebub the prince of the [2]devils. 25 And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? 27 And if I [3]by Beelzebub cast out [2]devils,

[1] Or, *a demoniac* [2] Gr. *demons.* [3] Or, *in*

[1]by whom do your sons cast them out? therefore shall they be your judges. 28 But if I [1]by the Spirit of God cast out [2]devils, then is the kingdom of God come upon you. 29 Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth. 31 Therefore I say unto you, Every sin and blasphemy shall be forgiven [3]unto men; but the blasphemy against the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this [4]world, nor in that which is to come. 33 Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. 34 Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. 36 And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

[1] Or, *in* [2] Gr. *demons.*
[3] Some ancient authorities read *unto you men.* [4] Or, *age*

22. *Then was brought unto him:* see ix 32 f. and note. Matth adds here (cf. ix 32 f. and Lk xi 14) the blindness of the demoniac: perhaps in view of the Messianic title used in *v.* 23: see ix 27 note. The recovery of the organs of sight and speech follows upon the exorcism: see Lk xi 14.

23. *Is this the son of David?* better, as American Revisers, 'Can this be...?' For a similar question in regard to another sign of Messiahship see Jn iv 29.

24. *This man doth not.* Lk xi 15 attributes the slander to 'some of' the multitude, as if the populace were divided in mind between the two alternatives. Matth represents the Pharisees as trading upon their perplexity and attempting to settle the doubts of the waverers by a positive and authoritative statement as to the source of the healer's power (see Mk iii 22).

25. *kingdom divided.* Matth gives the ruin of (i) kingdom, (ii) city (iii) household, as examples of the fatal outcome of division.

Lk gives one example only (xi 17), the kingdom and one striking feature of a kingdom's desolation—'house falleth upon house': see marg.

27. *your sons:* for the sons or disciples of the Pharisees cf. Mk ii 18. Amongst the Jews exorcism seems to have been the work of the professional magician (cf. Acts xix 19) practised for pay and divorced from any moral or religious conditions. Josephus (*Ant.* viii 2, 5) gives an instance of one Eleazar, who drew out the demon with a ring through the nostrils of the possessed, while reciting certain incantations attributed to Solomon. The New Testament (cf. Mk ix 38, Lk ix 49, Acts xix 13) gives examples of exorcisms practised 'in the name of Jesus' by Jews, who were not professed disciples of our Lord. In these cases however the name can have been little more than a magical incantation.

Our Lord's question involves the Pharisees in a dilemma (cf. xxi 25 f.) and reduces them to silence. If they consented to attribute the exorcisms practised by their own adherents to Satanic power, they as their patrons were convicted themselves of being in league with the evil one. If they refused to do so, they could not consistently affirm of Jesus what they denied of their own followers.

28. *by the Spirit of God:* i.e. by spiritual or divine agency; cf. Acts x 38. Lk's 'by the finger of God,' xi 20, may represent the more original form of the saying; for the phrase cf. Ex viii 19. The alternative to Satanic agency, which was now a discredited explanation, was the 'Spirit of God,' proof patent that God himself was amongst them, working with sovereign power (cf. Lk x 11).

the kingdom of God: Matth has the phrase here only and in xix 24, xxi 31, 43. The use of the alternative phrase in the present passage would seem to emphasise the presence of a divine power at work in men's midst rather than a state or sphere into which men may enter either now or hereafter (cf. v 20, xviii 3).

29. *Or how...* The word 'or' (ἤ) introduces a new point in the teaching; cf. vii 4, 9, xii 5, xxvi 53. If Satan is being robbed of his victims (cf. Is xlix 25, Zech ix 11 f.), this is proof positive that Satan is himself in bonds. For the binding of Satan cf. Rev xx 2.

30. *He that is not with me...* Lk xi 23, not in Mk. The saying is a warning to multitude and to Pharisees of the danger of halting between two opinions. With regard to Christ, there can be no neutrality either in thought (cf. xxi 42) or in practice (cf. xi 6). For the converse form of the saying cf. Mk ix 40, Lk ix 50.

31 f. *Therefore I say...* The saying in Matth seems to be a blend of Mk iii 28 f. and Lk xii 10. As Son of Man, Jesus was charged with Sabbath breaking (xii 2, 10), blasphemy (ix 3), eating with outcasts (ix 11), being a gluttonous man and a winebibber (xi 19), and, as Son of Man, with power on earth to forgive (ix 6) those sins he could and would forgive. But the blasphemy against the Holy Spirit carried with it eternal consequences (cf. Mk iii 29). It was that 'lie of the soul,' which called good evil and light darkness. For this sin there

could be no forgiveness (cf. 1 Jn v 16 b), and such was the sin of attributing to him an unclean spirit (cf. Mk iii 30).

33—35. *Either make the tree good...* Not in Mk; see Lk vi 43—45. The saying of the Pharisees (*v.* 24) indicates a fatal corruption of heart. The close connection between the utterance of the Master and the condition of the heart (cf. xv 11, 18) is illustrated by three figures: (i) the fruit, good or corrupt, indicates the nature of the tree (cf. vii 17 f., James iii 12); (ii) the overflow of the fountain indicates the nature of the source, sweet or bitter (James iii 11 f.); (iii) the exhibition of its contents, good or evil, indicates the nature of the treasury (cf. vi 21, xiii 52).

34. *offspring of vipers:* cf. iii 7 note and xxiii 33; from the viper's mouth only poison can proceed.

36 f. *And I say unto you.* The saying is peculiar to Matth, and illustrates his tendency both to emphasise the importance of the spoken utterance and also to give an eschatological turn to our Lord's teaching. For the former cf. xv 11.

36. *every idle word:* an idle (lit. 'ineffective,' cf. 2 Pet i 8) word is an utterance which neither corresponds with fact nor issues in action; cf. *Didache*, ii 5 'Thy word shall not be false, nor empty, but fulfilled in action.' For the consequences of idle words cf. Prov. xxvi 18 f.

37. *by thy words:* i.e. by the 'account' (*v.* 36) he gave each would pronounce judgment on himself; cf. xxv 26, Lk xix 22.

38—45. The third challenge (see *vv.* 2 and 10, 24) in the controversy with the Pharisees, centring in the request for a sign (*v.* 38). The reply takes a threefold form: (i) 39 f., the sign of Jonah, to be given to that generation; (ii) 41 f., the twofold witness, to condemn that generation; (iii) 43 ff., parable of warning, the fate awaiting that generation.

Mk has no parallel. With 38—42 cf. Lk xi 29—32; with 43—45 cf. Lk xi 24—26.

38 Then certain of the scribes and Pharisees answered him, saying, [1]Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: 40 for as Jonah was three days and three nights in the belly of the [2]whale; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [3]a greater than Jonah is here. 42 The queen of the south shall rise up in the judgement with

[1] Or, *Teacher* [2] Gr. *sea-monster.* [3] Gr. *more than.*

this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, [1]a greater than Solomon is here. 43 But the unclean spirit, when [2]he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. 44 Then [2]he saith, I will return into my house whence I came out; and when [2]he is come, [2]he findeth it empty, swept, and garnished. 45 Then goeth [2]he, and taketh with [3]himself seven other spirits more evil than [3]himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

[1] Gr. *more than.* [2] Or, *it* [3] Or, *itself*

38. *the scribes and Pharisees.* The Pharisees are combined with the Sadducees in the same request in xvi 1. Lk represents the request as made by some among the multitude (xi 16), and the reply as addressed to the multitude (*ib.* 29).

a sign: Lk adds 'from heaven'; so Mk viii 11, Matth xvi 1. The sign demanded was not one of healing or of preaching (cf. xi 5), though such was enough for the children of wisdom. The sceptical demanded more—fire from heaven (cf. 1 K xviii 38)—a portent in the sky (cf. xxiv 30). Such demands for a visible theophany were often urged, e.g. Jn ii 18, vi 30 by the Jews, xiv 8 by an apostle, and as often refused.

39. *evil and adulterous:* so xvi 4; cf. xvii 17 'faithless and perverse.' The epithet adulterous is associated with the Old Testament, the prophets applying it to Israel as unfaithful to the marriage bond, in which the nation was linked to Jehovah; cf. Jer iii 20, Ezek xxiii 35, Hos i 2, iii 1.

but the sign of Jonah: so also xvi 4, with the omission of 'the prophet.' A sign is promised, but not such a sign as was claimed. Jonah God-commissioned, God-guided, God-delivered from the grave, Jonah's God-controlled career, this was the sign which was being reproduced in the career of the Son of Man. It would seem indeed probable that our Lord's word did not go further than is represented in *v.* 39 (cf. Mk viii 12, Matth xvi 4), and that Matth has added that explanation of the sign which seemed the most appropriate. It is the incident of Jonah i 17, to which he finds a parallel in the story of Jesus (*v.* 40). To bring the latter into exact correspondence with the incident in Jonah's career, he speaks of the time that our Lord lay in the grave as 'three days and three nights,' cf. Jon i 17; whereas in fact it was but half that time. So again the phrase 'heart of the earth' recalls Jon ii 3.

41 f. The two witnesses: *The men of Nineveh...the queen of the south.* The two examples taken together present a clear contrast with the character of those addressed, to the shame and disparagement of

the latter. The witnesses are in the one case men of a heathen city, in the other a queen of a heathen land: the former await the prophet in their city, the latter comes from the ends of the earth to reach the end of her quest; the response of the former was repentance, the search of the latter was for wisdom. Yet the Jews of that generation neither repented nor sought wisdom, though a greater preacher of repentance than Jonah, the one prophet whose message was received by a heathen people, and a wiser than Solomon, the wisest of the children of the East (cf. 1 K iv 30), was present in their midst.

41. *The men of Nineveh:* better without the article, 'Ninevites': the traditional oppressors of Israel, on whom the prophetic condemnation had been pronounced (cf. Nahum ii 13, iii 5, 7, 19), should themselves condemn those who had looked to sit in judgment on them; for the reversal cf. viii 11 f.

stand up: i.e. as witnesses against those on trial; cf. Mk xiv 57.

42. *The queen of the south:* again no article; the witness is a Gentile queen from a distant land. In 1 K x, 2 Chron ix she is called the queen of Sheba, i.e. S. W. Arabia, the modern Yemen.

43—45. Parable of warning. The Parable describes an instance of spiritual relapse in the current language of demoniac possession. The exorcised spirit is driven homeless and disembodied into the wilderness; he must enter a body, animal (viii 31) or human, or depart into the abyss (Lk viii 31). He returns to his former victim, finds him tenantless and ready for occupation, re-enters in sevenfold force and takes up his settled abode there. Such cases of complete spiritual relapse may have been not infrequent in the case of those upon whom exorcism had been successfully practised, where no provision was made for the building up of a healthy spiritual life (cf. Lk viii 39).

The context of the Parable in Lk (xi 24—26) suggests its application to the individual as a warning against a negative non-committal attitude towards Christ. In Matth it has rather a national application (cf. 45 b) and suggests three successive stages in the spiritual life of the nation. So far as outward observance went, idolatry had been effectually banished by the experience of the Captivity and Return. There was no longer any danger of importing foreign cults or reverting to primitive Canaanitish worship. Further the outward framework of a true religion was present, in gorgeous temple and carefully ordered ceremonial. Yet the framework was 'empty' of true religion (cf. xxi 18—20). There was no thought for the weightier matters of judgment, mercy and faith. Herein lay the occasion for the recrudescence of idolatry, an idolatry the more dangerous because more subtle and deep-seated, and infecting the whole spirit and temper of the national life. This was the condition of which the sceptical sign-seeking attitude was symptomatic: the present generation had thus 'taken their idols into their heart,' Ezek xiv 3.

43. *passeth through waterless places:* the phrase is expressive of restless wandering, cf. Job i 7. The wilderness was the traditional abode of homeless demons, cf. Tob viii 3 'when the devil smelled the

smell, he fled into the uppermost parts of Egypt'; cf. Is xiii 21, xxxiv 14, Baruch iv 35, of depopulated cities.

44. *return into my house:* unlike the prodigal son (Lk xv 17—19) the devil claims the right to return as to his own home.

empty, swept, and garnished: cf. Bengel, *ad loc.* 'The enemy seeks especially clean places to rest in, not that they may remain clean, but that he may render them also unclean.'

45. *the last state...becometh worse...* The saying was proverbial, cf. xxvii 64. The 'worse state' is shewn by the added strength ('seven other spirits') with which the devil returns and by the permanency ('dwell there') of his occupation: the same phrase occurs, 2 Pet ii 20, as a warning against the danger of spiritual relapse; the same warning is given at greater length in the Epistle to the Hebrews, cf. vi 4—8, x 26—31.

46—50 *Christ's true kinsfolk*

The incident is also found in Mk iii 31—35 in the same context, and in Lk viii 19—21 after the Parable of the Sower.

It reveals our Lord as

(*a*) ignoring the claims upon him of those related to him by blood, when those claims are the outcome of mistaken notions of his character and work and interfere with higher calls upon his obedience;

(*b*) drawing into family kinship with himself all who, however else sundered, are bound to him and to one another by the tie of common obedience to the Father's will.

46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. 47 [1]And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

[1] Some ancient authorities omit ver. 47.

46. *his mother and his brethren.* The members of our Lord's family (see xiii 55 and note) had made a previous attempt to withdraw him from his work (Mk iii 21). They feared its effect upon his health (Mk iii 20). They saw in it traces of fanaticism (Mk iii 21). The charge of the Pharisees (xii 24) added to their anxiety and confirmed their fears.

stood without. The mixed circle of disciples (*v.* 49), scribes and Pharisees (*v.* 38) and other listeners (*v.* 46), effectually prevented access to him.

48. *Who is my mother? and who are my brethren?* The demand made (46 f.) is not refused but ignored. It was an unwarranted assertion of authority and called for a rebuke. The rebuke is administered, not directly, but in the assertion of a tie of kinship more binding than that of blood. Such assertion on the part of members of his family is attempted on other occasions and as now repudiated, cf. Jn ii 3—4 on the part of his mother, Jn vii 3—8 of his brethren; cf. Lk ii 48 f.

49. *stretched forth...his disciples.* Mk (iii 34) 'looking round (cf. iii 5) on them which sat round about him.' Matth changes the glance of the eye into a gesture of the hand and singles out a special group from the circle of listeners.

50. *whosoever...in heaven.* Membership in the Christian family is based not on common blood but on likeness of character. One family bond is disclaimed only to make room for the assertion of a wider and closer.

do the will...in heaven: cf. vii 21 and note. The characteristic Matthaean phrase for Mk's 'the will of God' (iii 35). Cf. Lk xi 27—28 for a parallel assertion of a higher claim to blessing than that enjoyed by his mother.

brother, and sister, and mother. The link of sisterhood (cf. xiii 56) is added to those of mother and brothers, not however that of fatherhood. Not even through affinity of spirit will he call any man Father (cf. xxiii 9).

XIII *Teaching by Parables*

I. *Grouping and subjects.* Passages of teaching marked by a common form and subject are again grouped together. The 'mysteries of the kingdom' are unfolded in a series of seven parables, arranged as a series of three pairs of parables followed by a concluding one.

1. The sower (3—9, 18—23). Results of preaching the 'word of the kingdom' determined by the spiritual receptivity of the individual hearer.
2. The tares of the field (24—30, 36—43). The presence of evil in the kingdom: its source and duration: the danger of forcible expulsion: its final extermination.

3 and 4. The grain of mustard seed (31 f.) and the leaven (33). The progress of the kingdom in the world as outward expansion and inward permeation.

5 and 6. The hidden treasure (44) and the pearl (45 f.). The value of the kingdom to the individual who attains it.

7. The drag net (47—50). The final severing of the wicked and the righteous.

II. *Appropriateness of method.* The teaching of the chapter was intended primarily for the 'multitudes' (cf. *vv.* 2, 10, 34). For a popular Galilaean audience the parable was the best vehicle of instruction.

(*a*) They were familiar with the parable as a form of instruction in common use by their own teachers. For illustrations of Rabbinic parables see Trench, *Parables*, pp. 50—52.

(*b*) The parable arrested attention as drawn from a scene or incident with which they were familiar in everyday life, perhaps before their eyes at the moment. Thus the figures used in the parables of the chapter are drawn from work on the land—ploughing, sowing, reaping (1—9, 24—30, 31—32, 44), woman's household work (33), trade (45—46), fishing (47—50).

(*c*) No written record of the teaching was made at the time; if it was to be preserved, it must be through its retention in the minds of the hearers. The parable contained the truth in a form easily retained, and being thus stored up in the memory would give food for thought, and perhaps reveal its secret later as experience threw light upon it (see Trench, *Introd.* p. 26).

III. *Purpose* (*a*) *for the multitude.* The purpose of the parabolic teaching was not to mystify but to enlighten (cf. Mk iv 21 f.). At the same time it made a severe demand on the mental capacity of the hearer: and so inevitably served the further purpose of sifting hearers who would and could understand from those unwilling or unable to make the necessary mental effort. It is this effect that is represented as the special reason for adopting this form of teaching (*vv.* 13—15) and which forms the subject of the parable of the sower (cf. 19 ff.). Enquirers who, like the disciples, took the trouble to reflect and ask questions (cf. *vv.* 10—12) were detached from the multitude and drawn into closer discipleship. Meanwhile the careless hearer was left with the mere shell of the inner truth. His failure to understand or to seek to understand was adequate testimony of his unfitness for further instruction. He thereby took his place among 'them that are without,' Mk iv 11.

(*b*) *for the disciples.* Moreover, while primarily adopted for popular instruction, the parables had their special application for the inner ring of disciples. It was their peculiar privilege to be given an insight into the truths which the parables contained (*vv.* 11, 16 f.). Two out of the seven (*vv.* 18 ff., 37 ff.) are specially interpreted for their benefit. Yet the insight thus gained was not to remain a private possession (cf. Mk iv 21 f.). They were to hand on the light which they had received. Their capacity to understand was in itself a challenge to them to assume a new rôle, viz. that of teachers (*vv.* 51 f.): and the parables provided them with a model on which their own teaching should be based; like them it should be 'new and old' (see note on *v.* 52). Further the parables of the kingdom grouped together in this chapter contained 'mysteries,' which as they came to be understood would serve as essential principles of guidance in their future apostolic work of establishing the kingdom upon earth.

IV. *Parables and the Church.* The Church is not the kingdom, but the mysteries of the kingdom will serve as guiding principles to the Church: for the Church, though not coextensive and identical

with the kingdom, is yet its visible embodiment under the conditions of this present evil age: and the principles contained in the parables will serve as tests of the loyalty with which the Church is conforming to the pattern set in the Mount. The Church indeed was primarily the society of those who, already sons of the kingdom, were to prepare and wait for its full establishment at the coming of Jesus: and according to the progress of that society inward and outward, so the coming would be hastened and the kingdom fully manifested. The principles of order and progress contained in the parables will thus apply directly to the Church in its passage through the world. It is by loyalty to these principles that the Church proves itself to be the divine instrument for the establishment of the kingdom: more especially will its leaders be fulfilling the divine purpose as they study those principles and apply them to the society of believers.

They will remember that the Church is made up of individuals (the Sower, *vv.* 1—9, 18—23), and will take full account of the infinite variety of character which is found in human society. They will not expect uniform results from their religious teaching. The results of such teaching must depend upon the spiritual receptivity of the hearer and all that by heredity, circumstance and will-effort has gone to form his character.

Further, they must expect the appearance and continuance in the Church of elements positively evil: erroneous belief and moral depravity will be constantly present. Yet here again they must act with patience and careful discrimination (the Tares of the Field, 24—30, 37—43). The root of the evil is spiritual and can only be discerned by spiritual judgment and expelled by spiritual power. Resort to premature and violent means of expulsion will leave the real evil untouched and destroy much that is good.

They must look for the Church to develop a well ordered outward framework, in worship, in corporate life, in government and administration; and will seek to carry it by missionary expansion into all lands (the Mustard Seed, 31 f.).

But not only must there be outward order and activity on the part of the Church: a second test of its progress will be found in the growing influence which its presence exerts upon human society. It must be raising the character and level of every department of life—social, industrial, national (the Leaven, 33).

Again, not only must they look to the Church to impart a distinctive savour to the mass of society: it must also be producing confessors, martyrs, saints. This indeed is the most telling sign of the kingdom which the Church can exhibit. It is represented in two parables (the Treasure Hid in the Field and the Pearl, 44—46). They must be able to point to men and women brought up within or without the Church, who having found the treasure have sold all to possess themselves of it.

Finally, they are reminded again (the Drag Net, 47—50) that they must look for all varieties of character in the Church; but that,

though the final sifting of good and evil is not committed to them, yet it will eventually take place and the visible Church purged of 'all that is unclean and that maketh an abomination or a lie' will be truly and fully representative of 'the holy city Jerusalem, coming down out of heaven from God.'

XIII On that day went Jesus out of the house, and sat by the sea side. 2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. 3 And he spake to them many things in parables, saying, Behold, the sower went forth to sow; 4 and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them: 5 and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: 6 and when the sun was risen, they were scorched; and because they had no root, they withered away. 7 And others fell upon the thorns; and the thorns grew up, and choked them: 8 and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. 9 He that hath ears[1], let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. 13 Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. 14 And unto them is fulfilled the prophecy of Isaiah, which saith,

> By hearing ye shall hear, and shall in no wise understand;
> And seeing ye shall see, and shall in no wise perceive:
> 15 For this people's heart is waxed gross,
> And their ears are dull of hearing,
> And their eyes they have closed;
> Lest haply they should perceive with their eyes,

[1] Some ancient authorities add here and in ver. 43, *to hear*: as in Mark iv. 9; Luke viii. 8.

And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

16 But blessed are your eyes, for they see; and your ears, for they hear. 17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

18 Hear then ye the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. 20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; 21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. 22 And he that was sown among the thorns, this is he that heareth the word; and the care of the [1]world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: 25 but while men slept, his enemy came and sowed [2]tares also among the wheat, and went away. 26 But when the blade sprang up, and brought forth fruit, then appeared the tares also. 27 And the [3]servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 And he said unto them, [4]An enemy hath done this. And the [3]servants say unto him, Wilt thou then that we go and gather them up? 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until the harvest: and in the time of the

[1] Or, *age*
[2] Or, *darnel*
[3] Gr. *bondservants.*
[4] Gr. *A man* that is *an enemy.*

harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field; 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three [1]measures of meal, till it was all leavened.

34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: 35 that it might be fulfilled which was spoken [2]by the prophet, saying,

I will open my mouth in parables;
I will utter things hidden from the foundation [3]of the world.

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37 And he answered and said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; 39 and the enemy that sowed them is the devil: and the harvest is [4]the end of the world; and the reapers are angels. 40 As therefore the tares are gathered up and burned with fire; so shall it be in [4]the end of the world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, 42 and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in

[1] The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.
[2] Or, *through*
[3] Many ancient authorities omit *of the world.*
[4] Or, *the consummation of the age*

the field; which a man found, and hid; and [1]in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: 46 and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a [2]net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in [3]the end of the world: the angels shall come forth, and sever the wicked from among the righteous, 50 and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

51 Have ye understood all these things? They say unto him, Yea. 52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished these parables, he departed thence. 54 And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these [4]mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were [5]offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many [4]mighty works there because of their unbelief.

[1] Or, *for joy thereof*
[2] Gr. *drag-net.*
[3] Or, *the consummation of the age*
[4] Gr. *powers.*
[5] Gr. *caused to stumble.*

1—2. The scene and circumstances of the teaching by parables. Compare the situation described in v 1. There as now the Master is seated, the familiar attitude of the Rabbi. But there the mountain-side is chosen as a pulpit—here a boat moored close to the shore. There the disciples form a distinct inner ring of hearers, to whom the

sermon is primarily addressed—here the multitude is assembled on the beach, and to it the teaching is directed. The disciples are at first but units in the general mass and only later are drawn out into closer contact with the Teacher by the desire to understand (cf. *vv.* 10, 36).

3—23. Parable of the sower. Mk iv 2—20, Lk viii 4—15.

3. *many things in parables.* The words point to the character of the section—as containing a select group of parables, representative of this particular form of teaching.

Mk iv 2 has the same expression, but adds two parables only to that of the sower: cf. Lk viii 4, 'by a parable,' followed by that of the sower only.

Behold, the sower: he, it may well be, who could be pointed to at work on the hillside rising from the beach.

fell. So *vv.* 5, 7, 8. The seed is sown broadcast (cf. *v.* 47) and is productive according to the character of the soil upon which and into which it happens to fall.

4. *the way side:* off the main track and nominally part of the field, but used as a footpath (cf. Lk viii 5). Here the seed cannot get *in.*

5—6. *the rocky places.* Lk, the rock. The soil lies thin upon a stratum of rock, and the seed cannot get *down.* At the same time the very shallowness of the soil promotes a rapid upgrowth. The seedling could not 'take root downward,' but could apparently 'bear fruit upward.' But the upgrowth could not resist the withering heat of the sun, which, if it had had root and moisture (Lk), would rather have served to strengthen it.

7. *the thorns.* The seedling here lacks *room to grow.* For a corresponding O.T. expression cf. Jer iv 3, 'Break up your fallow ground, and sow not among thorns.'

8. *some a hundredfold, some sixty, some thirty.* The good soil yields to its full productive capacity, a capacity however which itself varies. Lk omits the latter feature and has only 'brought forth fruit a hundredfold.' For this yield cf. Gen xxvi 12, 'found in the same year an hundredfold.'

9. *He that hath ears.* Not as A.V. 'to hear'; cf. Mk iv 9, Lk viii 8: a common expression on our Lord's lips, cf. 43 b, xi 15, and here summing up the teaching of the parable, viz. the paramount importance of the receptivity of the hearer.

10. *the disciples.* Not the Twelve only, but all who were called out from the multitude into closer relationship; cf. Mk, 'they that were about him with the Twelve.' Mk adds 'when he was alone'—presumably he had left the boat (*v.* 2) and returned to the house, though the retirement is put later by Matth; cf. *v.* 36.

Why speakest thou... Mk's form of the question is vague, 'asked of him the parables.' It might be taken in two ways: (*a*) a request for the reason for the use of parables in teaching the multitude, so Matth, the question being answered in *vv.* 11—17; (*b*) a request for an explanation of this particular parable, so Lk, 'asked him what this

parable might be.' Matth too furnishes the answer to this request in *vv.* 18—23.

11. *Unto you it is given...* Two points are brought out in the verse: (1) the privilege of the disciples as recipients of truth, cf. *vv.* 16—17, in contrast with the multitude, cf. *vv.* 13—15; (2) the fact that for the disciples the truth is not of their own discovery: it is 'given' and 'revealed' (cf. xi 25) from above.

the mysteries of the kingdom. Mk has the singular 'mystery.' In the Biblical use of the word a mystery is a truth of revelation, one which unless revealed remains a secret; for O.T. use cf. Wisd ii 22 'as for the mysteries of God they knew them not'; 2 Macc xiii 21 'disclosed the secrets.' For N.T. use cf. Col i 26, 'the mystery which hath been hid...but now hath it been manifested...'; cf. Eph iii 3, 9, 1 Cor ii 7, 10.

Hence the 'mysteries of the kingdom' are the principles or laws of the divine ordering of the world revealed by Jesus Christ: or if the singular be used, the mystery is the sum of Christian revelation regarded as a single coherent body of revealed truth. If this mystery is 'given' to some and withheld from others, it is not on any principle of esoteric exclusiveness that the discrimination is made, but rather on the basis of the spiritual receptivity of the hearer; cf. xi 25.

12. *For whosoever hath... :* cf. Mk iv 25, Lk viii 18. The saying occurs again in xxv 29 at the close of the Parable of the Talents: here it contains the law of spiritual success and failure illustrated in the Parable of the Sower and underlying the fact stated in the previous verse.

13. *Therefore speak I...because.* The words take up and furnish the direct answer to the question of *v.* 10. Spiritual dullness is the reason of failure to apprehend the mystery of the kingdom, which therefore is concealed in the parables. Mk and Lk have 'that seeing they may not see'—representing as a divine purpose what is necessitated by human incapacity.

14—15. *And unto them is fulfilled...* The words of our Lord in the previous verse are an adaptation of Is vi 9—10, which Matth and Matth only proceeds to quote directly as part of our Lord's saying. The citation is from the LXX of Is vi 9 f. and is quoted again Jn xii 40 as the Evangelist's explanation of the failure of the people as a whole to 'believe on him,' and Acts xxviii 26 f. as St Paul's rebuke to the Jews who visited him in his Roman prison and disputed his teaching.

17. *For verily I say...* The disciples are privileged not only in comparison with the multitude but further with the most favoured and illuminated of old time, cf. Heb xi 13, 1 Pet i 10—12. Lk has the whole saying in another context, x 23 f., substituting kings for righteous men, as standing in Gentile eyes alongside the prophets on the highest eminence of human attainment.

18—23. Explanation of the Parable: see *v.* 10 note.

18. *Hear then ye...* 'Ye' emphatic in contrast with 'them,' *v.* 13: ye who 'have ears.'

the parable of the sower. The saying as in Mk 'know ye not this parable? and how shall ye know all the parables?' represents the parable of the sower as inculcating that attitude of receptivity, on which the understanding of all the parables depends.

19. *When any one heareth...* The first class of hearer—the *sceptical* hearer prepossessed against the truth. Such were the Athenian philosophers of Acts xvii 18, 32.

This is he that was sown. Cf. *vv.* 20, 22, 23. Seed and soil are identified in the explanation. The teaching takes the quality of the hearer's heart and becomes fruitful or unfruitful accordingly. Conversely when 'that which has been sown in his heart' is 'snatched away,' the heart is stolen also. Failure to understand carries with it the loss of 'even that which he hath.'

20. *sown upon the rocky places.* Second class of hearer—the *superficial.* He is a fair-weather disciple, who fails to count and pay the price of discipleship. For such a hearer cf. Matth viii 19 f.

21. *root in himself*, the metaphor borrowed from the parable, *v.* 6: cf. 2 K xix 30 'the remnant...shall again take root downward.' Cf. Is xl 24, Wisd iv 3.

tribulation or persecution, Lk 'in times of temptation.' For persecution as the lot of disciples cf. x 17 f., 21 ff., 2 Tim iii 12.

22. *sown among the thorns.* Third class of hearer—*the preoccupied.* Variety of interests stunt his spiritual growth; such was Demas, 2 Tim iv 10. To anxiety and riches Mk adds 'and the lusts of other things,' Lk 'and pleasures of this life.' For the 'care of the age' as a hindrance to spiritual progress cf. vi 25, 31, 34.

23. *the good ground.* The fourth class of hearer, who hears *and understands*—Mk '*and accept it*,' Lk 'having heard the word, *hold it fast*'; cf. Lk xi 28. For such hearers cf. 1 Thess i 5, ii 13.

some a hundredfold, some sixty, some thirty. Mk in reverse order. Spiritual productiveness varies, as 'there are diversities of gifts.' The standard of a man's spiritual attainment is 'according as a man hath, not according as he hath not.'

24—30. Parable of the 'tares of the field,' *v.* 36: illustrating the presence of evil, its source and continuance, wrong and right methods of its eradication.

24. *set he before them...:* as a householder from his treasure, cf. *v.* 52. The same phrase is found in Ex xix 7 'set before them all these words.'

The kingdom of heaven is likened...: ὡμοιώθη lit. 'was likened': for the past tense cf. xviii 23, xxii 2: the common formula in Matth in introducing a parable (cf. 31, 33) 'is like,' rarely found in Mk (cf. iv 30 f.) or Lk (cf. xiii 18—21). It follows the common formula used in Rabbinic circles—'I will tell thee a parable: to what is this like?'

25. *while men slept...:* not implying blame to the sleepers, but illustrating the malicious craft of the enemy: to this too points the phrase 'sowed tares also among,' lit. 'oversowed in the midst of,' i.e. mingling them beyond distinction.

tares, i.e. the bearded darnel, a poisonous herb, the eating of which

produces vomiting and sickness: it is the 'infelix lolium' of Vergil which while in the blade stage is indistinguishable from wheat. For examples of such spite cf. Trench, *Parables*, p. 87 and note.

27—29. It is to these verses, it would appear, that we must look for the heart of the parable, although they are not alluded to in the explanation 37 ff. In the two questions asked and answered the problem of the presence of evil and man's attitude towards it is dealt with so far as a solution is here and now obtainable.

(1) *whence then hath it tares? An enemy hath done this.* Evil has a positive source apart from man's nature: that source is personal and spiritual—the world ruler or rulers of this darkness.

(2) *Wilt thou then that we go and gather them up? Nay, lest haply ...with them.* Good and evil are so inextricably blended in the world, that the attempt at the forcible expulsion of the latter can only defeat its own end, the preservation of the good. To our Lord's hearers, the problem thus dealt with may well have had an immediate and special interest. Under the old covenant a rigid discipline had been adopted and enforced to keep the community free from unworthy members. Such had been ruthlessly expelled, or destroyed. Again and again (cf. Lev vii 20 f., xvii 10, xx 3, 5, 6) the Mosaic legislation uses of the offender the phrase 'cut off from his people.' The question arose whether the same method of discipline should hold good in the new Israel. The teaching of John the Baptist pointed that way. The 'axe laid unto the root of the tree' (iii 10), 'the fan,' 'the threshing-floor' and 'the unquenchable fire' (ib. 12)—those were the figures under which he had described Messiah's coming. Was the faithful zeal of Messiah's servants to be shewn in the eradication of the unfit members of his church? Were Phinehas (Numb xxv 7 ff.) and Elijah (2 K i 10, 12) to be their examples? The teaching of the parable sets the problem and its solution in a new light. Evil was an independent spiritual force, using men as its instrument but not wholly identified with them. They were a mixture of good and evil, and hence their destruction or expulsion would mean that good was lost along with the evil, and that the source of the evil was still left untouched. Yet the temptation of making Satan cast out Satan, of using the devil's own method of force for spiritual ends, has again and again been resorted to in the history of the Church. It was against this that Cyprian and his supporters protested after the Decian persecution 249—250 A.D., as against the Puritan Novatianists, who were for making the exclusion of the lapsed Catholics perpetual, and taught that 'the purity of the church could not otherwise be maintained.' So at later periods the history of religious persecution is a record of the same fault with the same unhappy consequences. Thus the parable is a direct condemnation of arbitrary acts of violence directed in the name of religion against individuals or bodies of people. At the same time it does not exclude the exercise of legitimate discipline in the Church and the imposition of spiritual penalties in the case of specific offences: cf. Acts v 3—5, 1 Cor v 2—5, 13.

27 f. *the servants:* see marg. Gr. *bondservants.* With them the danger is not that of resistance to the Master's will but that of misguided zeal in his service (cf. Lk ix 53—55). The parable then would have special application to the Apostolic ministry of the Church, with which rests the main responsibility for the discipline of its members.

30. *the time of the harvest:* i.e. when the separation between the wheat and the tares can be effected without risk of confusion: even then it is not carried out by the 'servants' but by the 'reapers,' cf. *v.* 39. A further sifting may take place at the threshing floor, cf. iii 12.

31—33. Parables of (i) the grain of mustard seed, (ii) the leaven: the kingdom and its growth as (i) outward expansion, (ii) inward permeation. Mk iv 30—32 has the former parable only. Lk xiii 18—21, as Matth, has the two parables in combination, but in a different context. They probably occurred together as a 'saying of Jesus' in a non-Marcan source common to Matth and Lk.

31. *a grain of mustard seed:* the Sinapis nigra, a garden annual, growing to a height of ten or twelve feet.

32. *less than all seeds.* The grain of mustard was a common type of that which is small in origin: cf. xvii 20, Lk xvii 6 'faith as a grain of mustard seed'; cf. Q'ran, Sura 31, 'O my son, verily every matter, whether good or bad, though it be of the weight of a grain of mustard seed, and be hidden in a rock or in the heavens or in the earth, God will bring the same to light.' Other qualities of the mustard seed, e.g. its pungent flavour, are not here in question.

the birds of the heaven: a further indication of the size of the full-grown plant. In the O.T. the figure of a tree with great branches and sheltering birds was a common form of describing great and powerful kingdoms: cf. Ezek xxxi 2—10 of the Assyrian and Egyptian empires, Dan iv 10—12 the Babylonian empire, Ezek xvii 23, Ps lxxx 8—11 Israel.

33. *leaven:* ζύμη, lit. ferment, a common Biblical metaphor to represent a pervasive permeating force, most frequently a corrupting evil force. Cf. xvi 6, 12 'the leaven of the Pharisees': so also Mk viii 15, Lk xii 1: cf. 1 Cor v 7 f. 'the leaven of malice and wickedness': and the proverbial saying of Gal v 9, 1 Cor v 6. What commonly stood for corruption stands in our Lord's teaching for purification.

a woman: from man's work in the field to woman's work in the house: cf. Lk xv 3—7, 8—10.

three measures: see marginal note, the three seahs making up the full measure of the ephah: cf. Judg vi 19, 1 Sam i 24.

till it was all leavened: ὅλον, 'the whole,' coming last as the emphatic word: the whole lump is affected by the 'hidden' fragment.

34 f. The Evangelist's comment on the teaching by parables; the first verse is borrowed from Mk iv 33 f., and the second a characteristic citation from the O.T.

by the prophet. The passage is Ps lxxviii 2 'I will open my mouth

in a parable; I will utter dark sayings of old': the word for 'utter' is used here only in N.T.: cf. Ps xix 2 'Day unto day uttereth speech.'

Just as the history of Israel was a sealed book until God himself interpreted his dealings with his people (Ps lxxviii), so Nature remained a sealed book, until opened by Christ (cf. Rev v 5) in his parables. As used by him, they were a 'reawakening of man to the mystery of Nature.'

36—43. Explanation of the parable of the tares of the field (24—30).

36. *his disciples came unto him:* the exposition (cf. Deut i 5) is given privately (Mk iv 34) 'in the house,' when he is alone with the disciples. Their action (came unto him, cf. v 1, xiii 10, xvii 19, xxiv 3) is that of enquirers zealous to learn, and thus distinct from the multitude.

38. *sons of the kingdom...sons of the evil one:* sonship a Hebraism expressive of identity of character. For the former phrase cf. viii 12, and for parallels Lk x 6 son of peace, xx 36 of the resurrection, Jn xii 36 of light; and for the latter Acts xiii 10 son of the devil, 2 Sam xii 5 marg. of death, Col iii 6 of disobedience, Jn xvii 12, 2 Thess ii 3 of perdition.

39. *the enemy...the devil.* Cf. Zech iii 1 Satan...to be his adversary, 1 Pet v 8 your adversary the devil, Rev xx 2 the devil and Satan. The devil is the enemy of the Son of Man (cf. *v.* 25), at whose coming he and his will be cast out; hence, 'knowing that he hath but a short time,' he works havoc in the world through his 'sons.'

the end of the world. Marg. *consummation of the age.* The meeting point of the two aeons, cf. xii 32: the present (Lk xx 34, Gal i 4) and that to come (Mk x 30, Heb vi 5).

the reapers are angels: for the angel reapers at the Parousia cf. xxiv 31, 2 Thess i 7.

41. *all things that cause stumbling, and them that do iniquity.* The kingdom is the kingdom of the Son of man, in which 'we see not yet all things subjected to him,' Heb ii 8. His coming will mark and complete the process of subjection.

Both A.V. and R.V. mark the one phrase as impersonal (things) and the other as personal (them). It is probable however that the former phrase (σκάνδαλα) is to be taken in a personal sense as in xvi 23—'them that are occasions of stumbling.' For the latter phrase cf. vii 23, and for its origin Ps xxxvii 1. The combined phrase (cf. Zeph i 3 'the stumblingblocks with the wicked'), sums up the attitude of the sons of the evil one towards man and towards God.

43. *Then shall the righteous shine forth:* 'then,' when the tares have at last been gathered up, bound in bundles and burned, *v.* 30: the 'righteous,' in contrast with the wicked (cf. xiii 49, xxv 37, 46), revealed at the Parousia as God's elect. For the phrase 'shine forth' cf. Dan xii 3 'they that be wise shall shine,' Wisd iii 7, Ecclus l 7.

the kingdom of their Father: cf. xxvi 29 'my Father's kingdom.'

The kingdom of the Son of Man, 'now that all things have been subjected to him,' is delivered up 'to God even the Father'; cf. 1 Cor xv 24, 28.

It is to be noted that the explanation of the parable is couched wholly in terms of current Apocalyptic, and that the emphasis is laid, not as in the parable (cf. 27—29 note), on the presence of evil and the danger of its premature eradication, but upon its fate at the consummation of the age. It may well be that the explanation has been modified in an eschatological direction in accordance with the writer's prevailing tendency.

44—46. Parables of (i) the hidden treasure, (ii) the pearl: the kingdom as an object of supreme value to the individual.

44. *treasure hidden in the field:* cf. vi 19. A not uncommon method, still followed, of hoarding money and valuables in the East, cf. Jer xli 8, 'stores hidden in the field': Job iii 21, Prov ii 4 'hid treasures.' Cf. the Mohammedan tradition, 'David said, "O Lord, why hast Thou created mankind?" God replied, "I am a hidden treasure and I would fain become known."'

in his joy: marg. *for joy thereof*, i.e. of giving all for all. Cf. Aug. *Confess.* ix 1 'it was joy to cast away what I had feared to lose.'

45. *a merchant:* ἔμπορος, to be distinguished from the retail dealer as one who travels by sea or caravan for merchandise. The word occurs in N.T. only here and Rev xviii.

goodly pearls, cf. vii 6: for value set on pearls in ancient times cf. Pliny (quoted by Trench, *Parables*, p. 133), 'Pearls had the chief and highest place of all precious things,' cf. Job xxviii 18 marg., Prov iii 15, viii 11.

46. *one pearl:* in contrast with the many of lesser value; cf. Chrysostom, *ad loc.*—'Truth is one and not manifold.'

The two parables are alike in laying stress upon the value to the individual of the kingdom considered as an object to be acquired. The result of discovery is the same in both cases, the right estimate of its value, and the willing surrender of all to secure it. The difference lies in that the treasure is hit upon accidentally in the field of everyday work, and the pearl is found after prolonged search and the failure to find satisfaction in other and lower objects.

47—50. Parable of the drag-net: the kingdom and the final severing of good and bad.

47. *a net:* marg. Gr. *drag-net*: the seine (Gr. σαγήνη), sometimes half a mile in length, leaded below and with corks above, thus sweeping a wide area of sea: for O.T. allusions cf. Is xix 8, Ezek xxvi 5: in Habak i 15—17 the sweeping invasion of a conquering people is compared to the action of the drag-net. This net is thus to be distinguished from the ἀμφίβληστρον, or casting-net of iv 18.

of every kind. As in the parable of the tares, cf. *v.* 25, there is a mixture of good and evil elements in the kingdom until the severance is effected by divine action in 'the end of the world.'

49. *the angels:* as ministers of judgment, their work is threefold:

(i) their appearance by divine command, cf. 41 a, xxiv 31; (2) the work of severance: for this as a feature of the Parousia cf. xxiv 40 f., xxv 32; (3) the work of destruction, cf. *v.* 42.

The parable is closely parallel to that of the tares of the field: but whereas in the latter it is the danger of the premature attempt to eradicate evil that is in question, in the former the whole emphasis is laid on the severance of the good and evil, and the final rejection of the latter.

51—52. The disciples as scribes of the kingdom.

51 f. *Have ye understood...* In contrast with others (cf. *v.* 19) they had heard *and understood* (cf. *v.* 23) Jesus' teaching; they had thus acquired a new character: from being scholars only they had become teachers, they were now to fill in the new order a position corresponding to that of the scribes under the old covenant. As the latter were schooled in the law and so could interpret it, so the disciples were schooled in the mysteries of the kingdom and so qualified to act as their authoritative exponents.

a man that is a householder. For the householder's action, cf. *v.* 24 'set before them.' In control of the treasure (rather treasury or storehouse, cf. ii 11), it was for him to give the members of the household their food in due season; cf. xxiv 45.

things new and old: as representing a rich abundance, cf. Canticles vii 13, and for the whole phrase cf. Lev xxvi 10. The phrase marks the difference between the teaching of the Christian and the Jewish scribe. Christian teaching, unlike that of the scribes of the old dispensation, would be marked by the note of originality and authority. At the same time it would be linked in continuity with the old, completing and not annulling the revelation made to them of old time, cf. v 17. It was a new commandment, yet one which 'ye had from the beginning,' 1 Jn ii 7 f. The parables for them who understood them were a revealing of 'things hidden from the foundation of the world,' *v.* 35.

53—58. Visit to Nazareth. Mk vi 1—6, cf. Lk iv 16—30.

54. *his own country:* i.e. Nazareth, 'where he had been brought up,' Lk iv 16. He was popularly known as the 'Nazarene.' Cf. ii 23, xxi 11, Mk x 47.

taught them in their synagogue. The visit to Nazareth was not a private one. Jesus came in his recognised public capacity, as Rabbi attended by his disciples, Mk vi 1. As public teacher he availed himself of the usual occasion and place (Mk vi 2). Lk iv 16 ff. gives full details of one such occasion of teaching in the synagogue at Nazareth.

astonished. The wonder was aroused by (1) his teaching, Lk 'the words of grace which proceeded out of his mouth': it was the note of authority (vii 28 f., Mk i 22) which had previously impressed his hearers—now it is his 'wisdom,' the insight with which e.g. his exposition of the prophetic passage was given, Lk iv 21; (2) his powers; see marg.—they had doubtless heard of 'mighty works' wrought at

Capernaum and elsewhere, cf. Lk iv 36 = Mk i 27 'What is this word? for with authority and power he commandeth the unclean spirits and they come out.'

55. *the carpenter's son:* Mk the carpenter. For the common title 'Joseph's son' cf. Lk iv 22, Jn i 45, vi 42 (see note on i 16). It is probable that Joseph was by this time dead; on the other hand, the mother, brothers and sisters were still known, and the latter living at Nazareth.

his brethren. They were probably born to Joseph and Mary after the birth of Jesus. Such is the clear impression left by the passages Matth i 25 and Lk ii 7. Other theories, either that they were sons of Joseph by a former wife or that they were cousins of our Lord, have been maintained, less on the ground of evidence than as supporting a belief in the perpetual virginity of the mother of the Lord. See Hastings' *D. B.* i pp. 320—325.

James, the eldest, and perhaps author of the Epistle which bears his name. Like the other brothers, he had at one time refused to acknowledge our Lord's claims (Jn vii 5), and was perhaps finally won to belief and service (James i 1) by a special appearance of the Risen Lord. Later he became leader of the local church in Jerusalem (Gal i 19, cf. Acts xii 17, xiv 13 ff.), owing perhaps his high position and influence not only to the sanctity of his life but also to his blood-relationship to our Lord.

Joseph and Simon are mentioned here only and in the corresponding passage, Mk vi 3. Judas was probably the author of the Epistle bearing his name, cf. Jud 1 'a servant of Jesus Christ, and brother of James.' 'His sisters' are not elsewhere mentioned, but are perhaps indirectly alluded to in xii 50.

57. *offended in him.* The 'offence' found expression in passion and violence, Lk iv 28 f. Jesus came to his own, and his own received him not (Jn i 11). The prominent position which the incident occupies in Lk renders it prophetic and representative of his rejection by the nation, cf. xxi 37—39.

A prophet is not without honour. Lk iv 24 quotes the proverb in another form. Here *the proverb* is quoted in view of rejection by Jesus' fellow-townsmen, in Jn iv 44 in view of his rejection in Judaea.

58. *did not many mighty works.* Matth condenses Mk vi 5 f. partly for the sake of abbreviation, and partly perhaps to avoid the impression of limitation in the power and the knowledge of Jesus, which Mk's phrases 'could not' and 'marvelled' might leave.

XIV 1—12 *John the Baptist's death.* Mk vi 14—29, Lk omits, but cf. Lk ix 7—9

XIV At that season Herod the tetrarch heard the report concerning Jesus, 2 and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these

powers work in him. 3 For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet. 6 But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she should ask. 8 And she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist. 9 And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given; 10 and he sent, and beheaded John in the prison. 11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 12 And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

1. *Herod the tetrarch:* his true title, not as Mk vi 14 'king.' Antipas tried but failed to get himself recognised as king, cf. Jos. *Ant.* xviii 7, 2; Lk iii 19 also corrects Mk. See Introd. pp. xli f.

heard the report: our Lord's work won unavoidable publicity through his own circuits in Galilee (Mk vi 6) and through the mission of the Twelve (*vv.* 7—13).

2. *said unto his servants:* courtiers rather than slaves. Herod is convinced (cf. Mk vi 16) that Jesus was the Baptist risen from the dead. In theory Herod, like the Sadducees (xxii 23), would be a non-believer in the Resurrection. Now however his reason is overborne by his superstition and guilty fears. Others gave a different explanation (Mk vi 15) and identified Jesus with Elijah or one of the prophets, e.g. Jeremiah, Matth xvi 14.

therefore...these powers. John had worked no miracle in his lifetime (Jn x 41) but was credited with them after his supposed resurrection.

3 ff. The account of the Baptist's death serves the two-fold purpose of (1) explaining Herod's conjecture about Jesus, (2) presenting John as forerunner of the Messiah in his violent death (cf. xvii 12 f.) as already (iii 1 ff.) in his active ministry.

3. *in prison.* Matth has already alluded to John's imprisonment: it is cited (iv 12) as the reason of our Lord's retirement to Galilee and the beginning of his public ministry; it is from his prison (xi 2 f.) that John sends to enquire of his Messianic claims; see also Lk iii 19 f., Jn iii 24. Josephus, *Ant.* xviii 5, 2, gives the name of the prison and place of execution, Herod's castle palace of Machaerus.

for the sake of Herodias. The reason for the imprisonment given

by the Synoptists (cf. Mk vi 17) is John's condemnation of Herod's unlawful marriage. Herodias, sister of Agrippa, who on the banishment of Antipas was given the latter's tetrarchy (Jos. *Ant.* xviii 7, 2), had formerly been wife of Herod Philip (not the tetrarch) a half-brother of Antipas. Antipas divorced his wife, a daughter of Aretas, king of Petra, to marry her and so was led into war with Aretas. Jos. *Ant.* xviii 5, 2, gives another reason for the imprisonment, viz. the danger that John's popularity might lead to rebellion.

4. *It is not lawful.* So Elijah had boldly rebuked the vice of Ahab, 1 K xxi 19—23.

5. *he feared the multitude.* According to Matth Herod is anxious to kill John, but is deterred by the latter's popularity and reputation as a prophet, cf. xxi 26. On the other hand Mk vi 19 f. represents Herod as protecting John from Herodias' malice out of respect for his character and interest in his preaching.

6. *Herod's birthday:* the tetrarch's birthday is kept in imitation of the custom of the Roman imperial court. Mk vi 21 adds a description of those invited, the civil and military authorities of the tetrarchy and the leading Jewish authorities.

the daughter of Herodias: probably Salome, afterwards wife of Philip the Tetrarch. Herodias, herself the head and front of the whole offence, cf. *vv.* 8, 11, gratifies her vindictiveness at the price of the degradation of her daughter. The publicity of the act ('in the midst') is emphasised, Mk vi 22.

7. *whatsoever she should ask:* Mk vi 23 adds 'to the half of my kingdom'; for a similar oath by another oriental king, cf. Esth v 3.

8. *in a charger the head:* the request, prompted by the mother, is in keeping with the recklessness of the oath. The Baptist's head, by a grim joke, was to be served up as a dish at the banquet. The deed was in keeping with Thyestes' banquet of Greek mythology.

9. *the king was grieved.* Remorse (Mk vi 26) takes the place of reckless abandonment; but a false sense of honour and the fear of public shame constrains him to keep his oath.

10. *sent, and beheaded:* the executioner was 'a soldier of his guard' Mk vi 27. Such 'speculatores' Herod like the Emperor kept about him.

12. *his disciples:* for previous allusions to the Baptist's disciples cf. ix 14, xi 3, see also Jn iii 25, iv 1. The action taken by them is (1) that of burying the body, R.V. rightly 'corpse,' cf. Mk xv 45: cf. the action of a disciple of Jesus xxvii 57—60; (2) that of informing Jesus, to whom they had doubtless been taught to look as their master's successor and to whom they probably transferred their allegiance.

13—21 *Feeding of the Five Thousand.* Mk vi 30—44, Lk ix 10—17, Jn vi 1—17

Authenticity of the incident. The incident is recorded by all four Evangelists: the narratives of Matth and Lk are borrowed from Mk,

hence the occurrence is corroborated by two independent lines of tradition, the Marcan and the Johannine. A closely parallel incident is found in the career of Elisha (1 K iv 42—44). There too a large number is provided with a meal out of scanty resources and a surplus is left over. The latter incident may indeed have been in the Evangelists' minds and even to some extent have coloured the language of their narratives. Yet there is nothing to show that the associations of the Old Testament incident were sufficient to convert a commonplace occurrence into a miracle of cardinal importance in our Lord's career. Both the vivid details of the narrative, especially as given in Mk and Jn, and its twofold attestation adequately vindicate its authenticity.

ADDITIONAL NOTE. The importance of the incident is brought out not in the Synoptic but in the Johannine record. It marked a turning point in our Lord's career (Jn vi 14 f.), the height of his popularity and the beginning of its decline (Jn vi 41, 52, 60, 66). It is in Jn vi 26 ff. too that its far-reaching spiritual significance is drawn out. The impression made upon the multitude was marked and immediate (Jn vi 14 f.) but superficial (vi 26). Its teaching was missed by the disciples at the time (cf. Matth xvi 9—11) but was brought home to them in the light of later reflection and especially perhaps of the institution of the Eucharist almost exactly a year later, see xxvi 26 note. In the Synoptic Gospels the bare incident is recorded without comment as to the impression which it made then or later and without teaching on its significance. Yet the details as given by the Synoptic writers, taken in order and in their combined effect, are profoundly symbolic of the whole field of the Church's activity in dealing with 'Christ's sheep that are dispersed abroad.'

There is the movement of the city multitudes (13 'followed him from the cities'), drawn by a common instinct for higher things, more and fuller joy, knowledge and life. They are indeed as 'sheep without a shepherd,' living random purposeless hand to mouth lives; yet the spiritual instinct is there and may be counted on to respond to an appropriate appeal. It is that for which they ultimately seek satisfaction (cf. Mk vi 34 b). But the needs of the body (Matth 14 b—16) must be supplied before they can have leisure or capacity for attending to spiritual things. Hence questions of housing, food, wages, employment, education and leisure must all fall within the purview of the Church. The responsibility of providing for the needs of the multitude is placed on human agents (16 b), the Church, and especially the Church's officers. They may shrink from the burden and seek to evade responsibility (15, 17), yet none the less it is thrust upon them. Their method of provision is first the ascertaining of the resources at their disposal (cf. Mk vi 38) material and spiritual: hence the need of devoted and trained workers (Matth 16 b, 18, 19 b), men and women qualified to cooperate together and to use a right discrimination in the distribution of the resources at their command. There must further be the classification of those to be dealt with (19 'commanded the

multitudes to sit down,' cf. Mk vi 39 f.): each section must be considered in the light of its special character and circumstances. No individual and no class must be left outside the Church's care and responsibility (23 'all,' cf. *v.* 21). The end to be kept in view is their complete satisfaction (20 'were filled'). To all must be brought the means of reaching the fulness of their moral stature and of living the true and satisfying life. Furthermore a right economy must be practised (20 'took up that which remained over'). Resources must be made to go as far as possible. There must be no wastage, and business principles must be rigidly applied to the Church's activities. Finally of the whole work Jesus is the Alpha and Omega, its secret and its power, its beginning and its end. Behind all is his knowledge and his compassion (14): it is he who chooses and gives directions to his agents (16, 18): it is he who accepts and blesses the resources which they offer (19). It is he who makes full provision for all out of these resources (19 b, 20). He indeed is the living bread, which came down out of heaven to give life to the world (Jn vi 32—35) satisfying every variety of human need and every form of human society out of the infinite resources of his grace.

13 Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him [1]on foot from the cities. 14 And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick. 15 And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. 16 But Jesus said unto them, They have no need to go away; give ye them to eat. 17 And they say unto him, We have here but five loaves, and two fishes. 18 And he said, Bring them hither to me. 19 And he commanded the multitudes to [2]sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. 20 And they did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full. 21 And they that did eat were about five thousand men, beside women and children.

[1] Or, *by land* [2] Gr. *recline.*

13. *he withdrew.* According to Mk vi 30 f., Lk ix 10 the retirement was due to the return of the Twelve from their mission and the report which they brought of their work. Matth puts it down to the

news of the Baptist's death: previous action by Herod had prompted an earlier retirement, iv 12, and there was danger now that having swept from his path one popular teacher he might proceed to seize Jesus also (cf. Acts xii 3) as another centre of patriotic anti-foreign sentiment.

to a desert place: Lk ix 10 'to Bethsaida,' Jn vi 1 'across the lake.' Bethsaida Julias, rebuilt by Herod Philip the tetrarch and named after the emperor's daughter, stood on the east side of the Jordan near its entrance to the northern end of the lake and so was outside the territory of Antipas. For another retirement into Philip's dominions cf. xvi 13. The destination cannot have been Bethsaida itself, for (i) the place was desert, with only villages in the neighbourhood, Mk vi 35 f., (ii) they afterwards sail towards Bethsaida, Mk vi 45.

followed him on foot: Mk vi 33 'ran there together,' drawn by the spell of a common attraction. John the Baptist had exercised a similar influence on a countryside, cf. iii 5.

14. *came forth:* he came (probably from the retirement of the mountain-side, Jn vi 3) and saw (Jn vi 5) and had compassion (Mk adds 'because they were as sheep not having a shepherd,' words inserted in Matth's summary of our Lord's work ix 36) and healed (Mk speaks of teaching only: Lk of teaching and healing).

15. *when even was come.* The same phrase is used of a considerably later hour of the same day, *v.* 23. Lk 'the day began to sink.' The hour would be the late afternoon.

the disciples came. In the Marcan tradition (Mk vi 35) followed by Matth and Lk, action is first taken by the disciples in the form of a practical suggestion. In Jn vi 6 it is Jesus who takes the initiative by questioning Philip. Both Philip and Andrew, in connection with whom Jn adds another detail (8 f.), belonged to the neighbourhood, Jn i 44. The Synoptists and fourth Gospel agree in two points: (1) the placing of responsibility upon the disciples, Matth *v.* 16, Jn vi 5, (2) their helplessness in view of the task imposed, *vv.* 15, 17, Jn vi 7, 9.

19. *commanded the multitudes.* In Lk ix 14, Jn vi 10 it is the disciples who are the agents in arranging the people for the meal, as afterwards in the distribution of the food. Mk ('in ranks, by hundreds and by fifties') and Lk ('companies, about fifty each') add details of the arrangement.

the grass: a detail also added by Jn vi 10. The presence of the grass green (Mk) and plentiful (Jn) indicates the time of year. The Passover was at hand (Jn vi 4) and the spring grass would be newly up. Hence the large number, the multitude including many on their way to Jerusalem for the feast, and the special notice which the feeding attracted. It was a time of scarcity in country districts, when the last harvest was exhausted and the new harvest not gathered in.

he took ..blessed...brake...gave: the same action as at the Last Supper xxvi 26. The blessing would be that of the head of the family, 'Blessed art Thou, O Lord our God, king of the world, who bringest forth bread from the earth.'

20. *they took up.* In Jn vi 12 the command to 'gather up' comes from Jesus. As he employs the disciples in the distribution, so he insists on the resumption of common human provision and economy, as soon as his work is done, cf. Mk v 43.

twelve baskets. The κόφινος, mentioned by Juvenal iii 14 as carried by the Jews in Rome, was the strong wicker basket probably habitually carried by the disciples, and thus distinct from the σπυρίς, the larger hamper used after the feeding of the four thousand xv 37, cf. Acts ix 25.

21. *five thousand men:* men as distinct from 'women and children.' Matth as also in xv 38 adds the special detail to emphasise the greatness of the work.

22—33 *The walking on the sea.* Mk vi 45—52, Jn vi 15—21, Lk omits

This narrative, as the last, borrowed from St Mark, is corroborated by the independent testimony of Jn. Matth adds from a special source the detail of 28—31.

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. 23 And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. 24 But the boat [1]was now in the midst of the sea, distressed by the waves; for the wind was contrary. 25 And in the fourth watch of the night he came unto them, walking upon the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. 29 And he said, Come. And Peter went down from the boat, and walked upon the waters, [2]to come to Jesus. 30 But when he saw the wind[3], he was afraid; and beginning to sink, he cried out, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? 32 And when they were gone up into the boat, the wind ceased. 33 And they that

[1] Some ancient authorities read *was many furlongs distant from the land.*
[2] Some ancient authorities read *and came.*
[3] Many ancient authorities add *strong.*

were in the boat worshipped him, saying, Of a truth thou art the Son of God.

22. *straightway he constrained.* The urgency expressed in the word 'constrained' used here only of our Lord, cf. Mk vi 45, is explained in Jn vi 15 as due to the mistaken enthusiasm of the crowd, which might infect the disciples and so prove fatal to that more gradual but deeper acknowledgment of his Messiahship which was to come, xvi 15 f.

unto the other side: Mk vi 45 adds 'to Bethsaida.' Their purpose was perhaps at that spot to take in Jesus, who would have walked there along the shore of the bay, cf. Acts xx 13. Driven from their course they made straight across the lake (Jn vi 17 'unto Capernaum'), eventually landing at Gennesaret (34, Mk *v.* 53) south of Capernaum.

till he should send: a task, which demanded his power of personal control and authority, and one which, unlike that of feeding the multitude, could not be shared by the disciples, near as they were to the sentiment of the crowd.

23. *into the mountain:* Jn vi 15, cf. 3, also speaks of the mountain, his chosen place for solitude and prayer, cf. Lk vi 12, ix 28.

24. *in the midst of the sea:* so Mk *v.* 47. The lake was seven or eight miles across: they were about half way, cf. Jn vi 19 'about five and twenty or thirty furlongs.' See Matth *v.* 24 R.V. margin.

25. *in the fourth watch.* For the four Roman watches cf. Mk xiii 35: the time would have been between three and six a.m.

he came unto them: after long delay, cf. Jn vi 17, a delay calculated to try their faith. It was a harder trial than the earlier viii 23 ff.: then it was by day and he was with them: now it is by night and he is away. As they had then learned that they were safe in his presence, so they had now to learn that they had nothing to fear in his absence, if obeying him.

26. *walking on the sea:* the phrase is repeated from *v.* 25 as bringing out the point which troubled them and filled them with fear: it was he whom they saw: but was it his real self?

It is an apparition. Matth puts into direct speech what Mk *v.* 49 expresses only as a thought. Cf. the exclamation of the disciples *v.* 33 with Mk *vv.* 51 f.: so the direct command of *v.* 18 is omitted by Mk: see Mk vi 38 f.

27. *straightway Jesus spake.* The cry of distress is immediately answered. The voice is familiar and also the words: for 'be of good cheer' cf. ix 2, 22; 'it is I' (Jn vi 20), cf. Jn viii 24, 28, 58; 'be not afraid,' cf. Matth i 20, x 26, 28, 31, xvii 7, xxviii 5, 10.

28—31. *And Peter answered him:* one of the special incidents in which Peter 'the first' (x 2) of the Twelve figures. For Matth's special interest in Peter cf. xv 15 with Mk vii 17: cf. also Matth xvi 17 ff., xvii 24 ff., xviii 21 f. The details are characteristic of Peter: the headstrong boldness of the request, cf. xxvi 35 (cf. Jn xiii 8 a): the failure of courage, xxvi 58 a, 70, 72, 74: the revulsion to helpless dependence, xxvi 75 (cf. Jn xiii 9).

32. *when they were gone up.* Two results follow from Jesus' presence in the boat, the calming of the storm (cf. Mk *v.* 51), and the immediate arrival at their destination (Jn vi 21).

33. *worshipped him:* Matth's special comment on the incident: he omits Mk 51 b f. with its disparagement of the disciples' intelligence.

Of a truth thou art... The question of viii 27 becomes the assertion of divine sonship. It is a direct assertion of Messiahship, cf. xvi 16, xxvi 63, xxvii 43, but, as the outcome of fear (26) and amazement (Mk vi 51), not one which he accepts and blesses, cf. xvi 17.

34—36 *Arrival at Gennesaret.* Mk vi 53—56

34 And when they had crossed over, they came to the land, unto Gennesaret. 35 And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick; 36 and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

34. *Gennesaret* (cf. 1 Macc xi 67), the fertile thickly-populated plain south of Capernaum between the hills and the lake.

35. *the men of that place.* The number and completeness of the cures is emphasised by special words—'all' (35: twice), 'only' (36), 'made whole' (36 Gk made *perfectly* whole).

XV 1—20 *Dispute with Pharisees about ceremonial washing.* Mk vii 1—23, Luke omits

Our Lord and the tradition of the elders. A particular detail (26) raises the whole issue of our Lord's attitude towards 'the tradition of the elders.' It is this (cf. 20 b) and not the Mosaic law of clean and unclean meats (cf. Mk vii 19 b) which Matth represents through a special instance as condemned. The elders (2) referred to are not, as e.g. in xvi 2, existing members of the Sanhedrin, but the great scribes of the past (cf. v 21, 33 'them of old time'); they are the fathers (Gal i 14) through whom and by whom the 'tradition' had been bequeathed. The tradition claimed indeed through successive links to reach back to Moses. 'Moses received the Thorah from Sinai, and he delivered it to Jehoshua, and Jehoshua to the elders, and the elders to the prophets, and the prophets delivered it to the men of the great Synagogue' (*Sayings of the Fathers*, i). Included in the tradition (kabbalah) were the precepts for which Mosaic authority was claimed, but which did not appear in the written law, and also the mass of regulations by which the great scribes of the past had sought to safeguard it. These regulations formed a system of minute casuistry

by which the law was applied to every detail and circumstance of life and thus acted as a 'fence to the Thorah.' The tradition as applied to the law and its interpretation was known as the Halakha; alongside of which was the Haggadah or allegorical embellishments of the historical books. In our Lord's time the traditional regulations had not yet been committed to writing, the words of the elders being 'delivered' by word of mouth from master to pupil. Later the whole took written shape in the Talmudic literature, Mishna and Gemaras. The question of the Pharisees shewed the high place which they, in contrast with the Sadducees, assigned to this oral tradition. It was placed on a level of authority with the law and even overrode fundamental regulations of it. The Pharisaic estimate was accepted by the people: but for them it was an impossible standard to comply with. Our Lord condemns (cf. xv 6) and sets aside (cf. xii 1—8, xv 20 b) the regulations so imposed, as a burden too heavy to be borne (xxiii 4, cf. xi 28 f.) and as giving occasion for the evasion of fundamental ethical requirements under the plea of literal adherence to the law (xv 4—6).

XV Then there come to Jesus from Jerusalem Pharisees
and scribes, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat
bread. 3 And he answered and said unto them, Why do ye also
transgress the commandment of God because of your tradition?
4 For God said, Honour thy father and thy mother: and, He
that speaketh evil of father or mother, let him [1]die the death.
5 But ye say, Whosoever shall say to his father or his mother,
That wherewith thou mightest have been profited by me is given
to God; 6 he shall not honour his father[2]. And ye have made
void the [3]word of God because of your tradition. 7 Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people honoureth me with their lips;
But their heart is far from me.
9 But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.

10 And he called to him the multitude, and said unto them,
Hear, and understand: 11 Not that which entereth into the
mouth defileth the man; but that which proceedeth out of the
mouth, this defileth the man. 12 Then came the disciples, and

[1] Or, *surely die*
[2] Some ancient authorities add *or his mother*.
[3] Some ancient authorities read *law*.

said unto him, Knowest thou that the Pharisees were [1]offended, when they heard this saying? 13 But he answered and said, Every [2]plant which my heavenly Father planted not, shall be rooted up. 14 Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit. 15 And Peter answered and said unto him, Declare unto us the parable. 16 And he said, Are ye also even yet without understanding? 17 Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? 18 But the things which proceed out of the mouth come forth out of the heart; and they defile the man. 19 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: 20 these are the things which defile the man: but to eat with unwashen hands defileth not the man.

[1] Gr. *caused to stumble.* [2] Gr. *planting.*

1. *from Jerusalem:* so Mk iii 22. Jesus had already aroused Pharisaic opposition in the capital (Jn ii 13 ff., v 10—18): and his movements in Galilee were watched and dogged by special emissaries.

2. *they wash not.* Mk vii 3 f. adds a full explanatory note for Gentile readers: the rule was one made to fence the law of clean and unclean meats, cf. Lev xi esp. 46 f.: meat touched with hands soiled 'from the market-place' was itself made unclean and so defiled all who ate it.

3. *Why do ye also...* Mk vii 6 f. begins the reply with the citation from Is xxix 13, which in Matth *vv.* 7—9 is made its culminating point: Matth's order serves to emphasise the force of the retort. The fourfold antithesis is remarkable:

(1) thy disciples (2), ye also (3).
(2) the tradition of the elders (2), the commandments of God (3).
(3) God said (4), ye say (5).
(4) Honour thy father (4), shall not honour (5).

4. *God said:* substituted for Mk's 'Moses' vii 10 to bring out antithesis to 'ye.' 'Honour...' Ex xx 12, Deut v 16. 'He that speaketh evil...' Ex xxi 17.

5 f. *But ye say...* The example given is that of a rash and hasty vow, by which a son declares korban (Mk vii 11) or konas, i.e. alienated to the service of the Temple, property which would otherwise have gone to the maintenance of his parents. Rabbinical tradition ruled that the vow must be kept, though the parents suffered. Nominally intended to fence the law of vows (Deut xxiii 21—23) the ruling actually served to set aside a great moral obligation. At a later date retractation of such a vow was advocated by a leading Rabbi

(Eliezer b. Hyrkanos c. A.D. 90) on the plea of the honour due to parents.

10. *the multitude.* The scribes have been answered (3—9): the people are now 'called' (cf. Mk viii 34) to receive the teaching which the occasion has prompted. That teaching, in spite of Matth's reservation (*v.* 20 note), in fact carries with it the abolition of the code of Mosaic ordinances (cf. Mk vii 19 b). The implication of the teaching is further drawn out by St Paul (cf. esp. Col ii 8, 16 f., 20—23, Tit i 14 f.) and in the Ep. to the Hebrews, cf. ix 9 f.

11. *Not that which entereth.* For 'the man' Mk vii 15, Matth substitutes 'the mouth,' thus removing half the ambiguity of 'the parable': 'into the mouth,' i.e. food; 'out of the mouth,' i.e. words. For the special stress laid by Matth on the moral import of words as indicating the state of the heart cf. xii 34, 36 f.

12—14. *Then came the disciples.* The three verses are an insertion peculiar to Matth, derived not from Mk but from a special source, and marked by characteristically anti-Pharisaic colouring. After the multitude has been called and instructed (10 f.), the disciples take the initiative with a practical warning (cf. xiv 15) and then (*v.* 15) with a request for special explanation.

12. *offended:* because (1) the saying in effect abolished the law of clean and unclean meats (cf. Mk vii 19 b) and indeed the whole ceremonial system, for which the Pharisees stood, and thus (2) endangered their ascendancy over the people.

13. *Every plant.* The Pharisaic traditions, of human and not divine authority, are condemned as corrupt trees which bring forth evil fruit (vii 17), thorns which choke the good seed (xiii 7), tares which are mingled with the wheat (xiii 29); their end is to be 'rooted up,' cast into the fire and burned, cf. iii 4, vii 19.

14. *blind guides:* yet professing to see (Jn ix 40 f.) and themselves to guide the blind (Rom ii 19). Their guidance must be rejected, else the disciple will suffer the Rabbi's fate. The proverbial saying ('if the blind...') occurs Lk vi 39 applied to the disciples.

16. *Are ye also...:* i.e. as well as the multitude. Peter (15) has spoken on behalf of all (cf. Mk vii 17).

18. *out of the heart:* cf. xii 34. For the distinction between 'whatsoever goeth into the mouth' and 'the things which proceed out of the mouth,' cf. Philo, *De Mundi Opif.* § 40 (quoted *Pulpit Commentary, ad loc.*) 'The mouth is that by which, as Plato puts it, mortal things enter, and whence immortal things issue. For therein pass meat and drink, the perishable food of a perishable body; but from it proceed words, immortal laws of an immortal soul, by which the rational life is directed and governed.'

19. *evil thoughts...* Mk's list, vii 21 f., is longer and includes non-overt sins which Matth omits: the latter also changes the order to bring it into line with the Decalogue, adding 'false witness' for this reason and also as being a sin of speech.

20 b. *to eat with unwashen hands...* Thus Matth by a special

reference to the original occasion of the teaching (2) represents the discourse as directed not against the Mosaic enactment but its Pharisaic perversion.

21—28 *The faith of a Gentile woman.* Mk vii 24—30

The incident is significantly placed just after the saying which virtually broke down the distinction between Jew and Gentile. In this, as in that of the centurion of Capernaum (viii 5 ff.), our Lord is led to go beyond his prescribed limits (xv 24) and to minister to the needs of one of alien race. In both instances it is faith (viii 10, 13, xv 28) which prevails and wins its reward. Jn's nearest parallel is the example of the Samaritan woman (iv): with her however it is our Lord who elicits from her her confession (19) and her need (15): in the case of the Canaanitish woman he responds to the appeal of faith and importunity.

21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. 22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a [1]devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel. 25 But she came and worshipped him, saying, Lord, help me. 26 And he answered and said, It is not meet to take the children's [2]bread and cast it to the dogs. 27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

[1] Gr. *demon.* [2] Or, *loaf*

21. *withdrew:* from the interruptions of the Pharisees (xv 1), from the pressure of the throng (xiv 13), from the hatred of Herod (xiv 1 f.). Cf. for such retirements iv 12, xiv 13: now however it is into Gentile territory. Matth omits the fact (Mk vii 24) that the special purpose of seclusion was frustrated.

the parts of Tyre and Sidon: cf. xi 21 f. Our Lord had already drawn hearers from this region, cf. Mk iii 8: hence the woman's knowledge and the title given (22).

22. *a Canaanitish woman:* a member of the same race as the primitive inhabitants of Palestine (Gen xii 6, xiii 7) conquered but

not expelled by the Israelites, Josh xvii 13, Judg i 28. Mk vii 26 speaks of her as a Greek-speaking member of the Syro-Phoenician race.

23. *answered her not a word: vv.* 23—25 not found in Mk. Matth by the insertion of them increases the severity of the test of the woman's faith. Her request is first met by silence (23), then by the plea of the limitation of his personal mission (24), then by that of national exclusiveness (26); only then, when no seeming rebuff can discourage her, is importunity rewarded.

27. *even the dogs:* taking up our Lord's use of current terms of national pride and contempt: if she could not claim the privilege of a child of the covenant, she would at least claim a share in Messiah's uncovenanted mercies. The figure is borrowed in the Holy Communion service, 'Not worthy so much as to gather up the crumbs under thy table.'

28. *Then Jesus answered.* Matth's conclusion, differing from Mk's (vii 29 f.), emphasises (*a*) the immediacy of the cure (cf. viii 13, ix 22, xvii 18) and (*b*) the faith of which it is the reward (cf. viii 13, ix 22, 29).

29—31 *Summary of healing work*

Mk has no parallel to the summary, but a single example of healing (vii 32 ff.) to which may be added viii 22 ff., the healing of the blind man of Bethsaida. These Matth omits, and inserts in their place a general statement of healings lavishly wrought. The summary serves (*a*) to shew that amongst his own people of the covenant there is no restraint in the bestowal of Messiah's mercies, (*b*) to suggest without direct citation the fulfilment of an Old Testament passage (Is xxxv 5 f.) in the varied healing work.

29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there. 30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: 31 insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

29. *the sea of Galilee.* Matth omits the details of the journey (cf. Mk vii 31) and only mentions a destination which suggests that our Lord is again amongst his own people.

31 b. *glorified the God of Israel:* cf. the comment in Mk vii 37. Israel is 'the name of special privilege'; and the title (cf. Lk i 68, ii 32, Acts xiii 17) suggests the response of the people of God to a special visitation.

XV 32—39 *Feeding of the Four thousand.* Mk viii 1—10

Matth follows the Marcan narrative closely, only making minor changes to enhance the sovereign greatness of the Lord's action. Lk and Jn omit the incident as redundant. In Matth it is closely parallel to that of xiv 14—21. Many of the details are given in almost identical terms, cf. esp. 35—38 with xiv 19—21: it was natural, indeed inevitable, that two narratives, so alike in general character, should borrow from each other in course of transmission, cf. ix 27—31 with xxi 29—34. Yet it is improbable, though many hold a different view, that the two narratives represent the same incident. The setting is different: the place of the feeding of the four thousand is within the Gentile Decapolis region (Mk vii 31), not at or near Bethsaida (Lk ix 10). The dismissal at the close is carried out without difficulty (contrast xiv 22): it is no longer a Galilaean crowd easily stirred into Messianic enthusiasm (Jn vi 14 f.). They had spent two nights and the intervening day (32) with Jesus and not only a single day (xiv 15). The initiative in action is taken by Jesus (32, cf. Jn vi 5) and not by the disciples (xiv 15). Certain expressions, borrowed from Mk, are peculiar to this narrative in the Gospels—fasting (*νήστεις*) 32, wilderness (*ἐρημίᾳ*) 33, fishes (*ἰχθύδια* literally 'little fishes') 34, baskets (*σπυρίδας*, cf. xiv 20 *κοφίνους*) 37. These differences in the two narratives represent their resistance to the process of mutual assimilation, which has also left its mark upon them. There was also a fitting appropriateness in the repetition. Apart from the claim of the multitude on the Lord's compassion (32), the disciples themselves had failed to learn the lesson of the earlier incident (cf. Mk vi 51 f.). For the spiritual lesson which it contained for them it was worth while re-enacting (xvi 8 ff.).

32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way. 33 And the disciples say unto him, Whence should we have so many loaves in a desert place, as to fill so great a multitude? 34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few small fishes. 35 And he commanded the multitude to sit down on the ground; 36 and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. 37 And they did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. 38 And they that did eat were four thousand men, beside women and

children. 39 And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

32. *I would not send:* Matth (cf. Mk *v.* 3 'if I send') inserts the authoritative θέλω 'I will,' cf. xx 14 f.

33. *the disciples say.* The human impossibility of the task is emphasised—the place, the amount required, the number to be fed—all being urged by way of objection.

37. *they did all eat.* The expressions 'all,' 'full,' 'besides women and children' (38) are borrowed from Matth's version of the parallel incident (xiv 20 f.) to bring out the greatness of the miracle.

39. *the borders of Magadan:* a correction of Mk's inaccurate 'parts of Dalmanutha' *v.* 10. The A.V. reading Magdala was substituted for the unknown Magadan: possibly the latter is a corruption of Megdal Nunia, a suburb of Tiberias. (See Allen *ad loc.*)

XVI 1—4 *Request for a sign by Pharisees and Sadducees.* Mk viii 11—13

For closely parallel passage see Matth xii 38—40 and notes.

XVI And the Pharisees and Sadducees came, and tempting him asked him to shew them a sign from heaven. 2 But he answered and said unto them, [1]When it is evening, ye say, *It will be* fair weather: for the heaven is red. 3 And in the morning, *It will be* foul weather to-day: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times. 4 An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

[1] The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

1. *Pharisees and Sadducees.* Mk has 'Pharisees' only. The names of the two opposed parties are also coupled together, iii 7, xvi 6, 11 f. Here only are they represented as deliberately ('tempting') combining against a common enemy: for action on the part of the Sadducees alone cf. xxii 23 ff.

a sign from heaven: so Lk xi 16. Such our Lord had been tempted to give on the threshold of his ministry, iv 5—7, and later xii 38. Such a demand was one which the two parties could combine in making, the Pharisees as traditionally looking to an apocalyptic theophany for the vindication of Messianic claims, the Sadducees as rejecting the possibility of any such phenomenon.

2 f. *When it is evening...* Not in corresponding passage in Mk: and omitted from Matth in some of the best MSS. and versions; the words occur in a different context in Lk xii 54—56.

4. *but the sign of Jonah:* cf. xii 39, Lk xi 29, omitted by Mk, who represents the refusal as unconditional. With the sign-seeking spirit and its representatives nothing could be done; they must be left alone. If they refused the sign of Jonah, 'neither would they be persuaded, if one rose from the dead,' cf. Lk xvi 29—31.

5—12 *Leaven of the Pharisees and Sadducees.* Mk viii 14—21

5 And the disciples came to the other side and forgot to take [1]bread. 6 And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. 7 And they reasoned among themselves, saying, [2]We took no [1]bread. 8 And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no [1]bread? 9 Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many [3]baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many [3]baskets ye took up? 11 How is it that ye do not perceive that I spake not to you concerning [1]bread? But beware of the leaven of the Pharisees and Sadducees. 12 Then understood they how that he bade them not beware of the leaven of [1]bread, but of the teaching of the Pharisees and Sadducees.

[1] Gr. *loaves.* [2] Or, It is *because we took no bread.*
[3] *Basket* in ver. 9 and 10 represents different Greek words.

5. *to the other side:* i.e. from the west side of the lake (xv 39) to its northern end. Bethsaida (Mk viii 22) was *en route* to Caesarea Philippi (*v.* 13). Mk represents the incident as taking place not on arrival, as Matth, but during the passage.

6. *the leaven of the Pharisees and Sadducees.* The leaven here stands for an evil influence, as in 1 Cor v 6—8, Gal v 9: contrast xiii 33—explained below (*v.* 12) of the 'teaching.' In Matth the warning carries on the teaching of *vv.* 1—4. For 'and Sadducees' Mk has 'and the leaven of Herod'—thus distinguishing two forms of evil influence—perhaps hypocrisy on the one hand (cf. Lk xii 1) and worldliness on the other. The warning is taken by the disciples (*v.* 7) as a rebuke for neglect to make material provision for the journey.

8. *O ye of little faith.* So vi 30, viii 26, xiv 31. Matth's characteristic note of rebuke, and substituted for the longer form of Mk *vv.* 17 f.

9. *perceive, neither remember.* Had they remembered the two recent incidents and learned their lesson they would (*a*) have had no ground for anxiety for bodily needs in Jesus' presence, (*b*) not have interpreted his words on their surface meaning, but have looked for their spiritual significance, cf. Jn iv 32—34.

11. *How is it that:* for Mk's brief 'Do ye not yet understand?' *v.* 21. Matth adds (*a*) a partial correction in our Lord's own words of the disciples' misunderstanding (*v.* 11), (*b*) a note of his own (cf. xvii 13) crediting the disciples with understanding our Lord's meaning (*v.* 12).

13—20 *Peter's confession and its reward.* Cf. Mk viii 27—30, Lk ix 18—21

The scene is described as 'the parts of Caesarea Philippi.' Our Lord had withdrawn from Galilee, seeking with his disciples a place of retirement in the dominions of Herod Philip. The actual town lay some twenty-five miles to the north of the lake, not far from Mt Hermon and in surroundings of great fertility and beauty. It had been named Caesarea in honour of the emperor by the tetrarch Philip, who had enlarged and beautified the old town of Paneas. The latter derived its name from the Paneium or grotto of Pan—the scene of the primitive nature worship of the inhabitants. In gratitude for favours received, Herod the Great had built there a 'temple of white marble, hard by the fountains of Jordan,' 'which he dedicated to Caesar,' Jos. *B. J.* i 21, 3, *Ant.* xv 10, 3. Thus the confession of the true faith is made on ground where the cult of nature and of man had hitherto prevailed.

13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say [1]that the Son of man is? 14 And they said, Some *say* John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. 15 He saith unto them, But who say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I also say unto thee, that thou art [2]Peter, and upon this [3]rock I will

[1] Many ancient authorities read *that I the Son of man am.* See Mark viii. 27; Luke ix. 18.

[2] Gr. *Petros.* [3] Gr. *petra.*

build my church; and the gates of Hades shall not prevail against it. 19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he the disciples that they should tell no man that he was the Christ.

13. *Who do men say*... The first question: Matth substitutes 'the Son of man' for Mk's 'I' (so Lk). In asking for the popular verdict, our Lord uses the less personal title, cf. *v.* 15, 'I.' The first question prepares the ground for the challenge to personal confession.

14. *And they said*... The answer: public opinion had been inclined to acclaim his Messiahship, cf. xii 23, Jn vi 14 f., but Pharisaic misrepresentation (xii 24) and his refusal to respond to their expectations (cf. xii 16 ff., Jn vii 3—6) had led to an ebb of opinion. They now regarded him as a prophet of the past returned to earth: (i) John the Baptist—so Herod had guessed, xiv 2: (ii) Elijah—the expectation of whose return before the coming of Messiah was widespread, cf. xi 14, xvii 10, xxvii 49: (iii) Jeremiah—possibly the prophet of Jn i 21: for the expectation of Jeremiah's return cf. 2 Esd ii 18 'For thy help will I send my servants Esaias and Jeremy,' cf. 2 Macc xv 13 ff. The public looked for claims of royalty in Messiah, for works of restoration (cf. xvii 11) in his forerunners. In Jesus they recognised the latter, but failed to see the former—hence their verdict.

15. *But who say ye*... The second question: the 'ye' is emphatic—in contrast to 'men,' *v.* 13. Cf. Jn vi 67 'ye also.' *That I am:* the personal pronoun is here retained in an appeal to a personal relationship—to that which 'they had seen and beheld and their hands had handled.'

16. *And Simon Peter answered*... The question is addressed to all (cf. *v.* 15) and on behalf of all Peter (cf. xxvi 35) replies. The double name is found here only in Matth: elsewhere 'Simon who is called Peter,' iv 18, x 2: the double title is also found in Lk v 8—another moment of inspiration: occurring only twice in the Synoptic writers, it is common in the fourth Gospel.

Thou art the Christ, the Son of the living God. The confession of Messiahship, cf. Jn vi 68 f., no longer accepted on authority (cf. Jn i 32—34) or the result of a momentary impression (cf. Jn i 49) but called forth by personal knowledge and conviction. The words represent an act of self-committal to a truth and to the consequences as yet unknown (cf. xvi 24) involved in it. Mk has only 'the Christ': cf. Lk 'the Christ of God.' Matth gives the full Messianic title. Cf. xxvi 63 the Highpriest's challenge: cf. Lk xxii 67 'the Christ,' 70 'the Son of God.' Matth's phrase 'the living God,' cf. Deut v 26, Josh iii 10, Ps xlii 2, serves to link up this confession with the highest aspirations of the Old Covenant and to set it in sharper contrast with the popular verdict, 13 f.

17—19. The reward. Passage found in Matth only.

Blessed art thou, Simon Bar-Jonah... There is a note of exultation in our Lord's reply, cf. xi 25, Lk x 18, 21. In Peter's response he sees of the travail of his soul. The benediction is direct and personal ('thou'), the personal note being deepened by the full Jewish title—given in the original Aramaic, cf. Jn i 42. The birth by 'flesh and blood' (cf. Jn i 13) stands in contrast to the revelation of the Father in heaven.

for flesh and blood... The ground of the benediction: the truth confessed is 'not after man' nor received 'from man,' but 'through revelation' of the Father. Flesh and blood, i.e. mortal man in contrast with God and the unseen powers, cf. Eph. vi 12. For a truth so revealed cf. Jn i 41, 45: for a divine revelation cf. xi 25.

18. *And I also say unto thee...* Again the direct personal note. It is to Peter (marg. Gr. *Petros*) himself that the assurance is given: it is upon Peter (marg. Gr. *petra*) that Messiah's church is to be built. The play upon the words is lost in the English, and even the Greek fails to give the exactness of the parallel between the name and the object (kepha, cf. Jn i 42) as it would be in Aramaic. It is then not Peter's belief or Peter's confession that is the foundation of the future church, but Peter himself—Peter however as confessing Christ and as representing in this act the whole Apostolic body; Peter is distinguished from his brother Apostles, not by his belief, but only by his open confession of it as their spokesman; cf. *v.* 15 'say ye.' An interesting parallel to the saying is quoted in *Sayings of the Jewish Fathers* (Taylor, 2nd ed. p. 160), 'When he (the Holy One) saw Abraham who was going to arise he said, Lo I have discovered a petra to build and to found the world upon. Therefore he called Abraham rock, as it is said (Is li 1) Look unto the rock whence ye were hewn.'

my church: i.e. the congregation of Messiah. The word ecclesia occurs only here and xviii 17 in the Gospels: in the latter passage it seems to represent the local Jewish Christian community—the Christian synagogue. In the present passage it must have a wider significance. In the LXX ecclesia is the common Greek form of Q'hal —the assembly or congregation of Israel, cf. Deut xviii 16, xxxi 30. The meaning then suggested by the words would be that of the 'Israel of God' or of 'God's Messiah'—'God's people of the future,' built up into fellowship on a new basis of discipleship to Jesus, cf. Hort, *Christian Ecclesia*, p. 20. The comparison of the Church to a building is common in the Epistles. Here the part played by Christ is not that of foundation, 1 Cor iii 11, or of corner stone, Eph ii 20, but that of the wise master builder, 1 Cor iii 10, who will not build upon the shifting sand of human authority or popular opinion, but on the enduring rock of personal conviction and confession.

the gates of Hades... As the Church, so is Hades the abode of the dead compared to a building. For the phrase 'the gates of' cf. Ps ix 13, cvii 18, Job xxxviii 17 'death,' Is xxxviii 10 'the grave.' Not only shall the rival fortress fail to overpower the Church, but itself shall

yield its treasures (cf. Rev xx 13) to the stronger (Lk xi 21 f.). Messiah's ecclesia, the Church of the living God (1 Tim iii 15), living with the undying life of its Head (cf. xxviii 20) triumphs over Hades, the abode of death (cf. Rev i 18), and robs it of its spoils.

19. *I will give unto thee the keys...* Further promise to Peter, who is to be not only the stedfast foundation but the active administrator of Messiah's church. The figure of the keys is suggested by that of the building already applied to the Church, and is ultimately borrowed from the Old Testament: see Is xxii 22 'the key of the house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open.' The words are applied to the risen Christ, Rev iii 7. The power of the keys then would imply supreme authority within a particular sphere, including especially authority to admit or to exclude from it. In the present passage the sphere of which Peter is to have the keys is described as the kingdom of heaven: not here perhaps to be sharply distinguished from the ecclesia and implying like it the sphere of Messiah's reign on earth. The scribes and Pharisees were the traditional key-holders of this kingdom, but they had made a wrongful use of their authority, cf. xxiii 13, Lk xi 52. It is then Peter who primarily will declare the terms of admission to Messiah's kingdom and exercise disciplinary authority within it.

and whatsoever thou shalt bind... This disciplinary authority is further defined in terms of current Jewish usage: to 'bind' in Rabbinic phraseology was to declare unlawful, to 'loose' was to pronounce lawful. The phrases were used of the Pharisees in the day of their power. 'They bound and loosed at their pleasure,' Jos. *B. J.* i 5, 2: they are found too in an inscription on a statue of Isis, 'I am the queen of the country, and whatsoever I bind no man can loose' (quoted from Diod. Sic. i 27, in *Pulpit Commentary, ad loc.*). Peter thus was to succeed the recognised Jewish authorities in the power of authoritative judgment on matters of conduct—what was and what was not lawful according to the royal law (James ii 8), and his judgments were to have divine sanction.

Additional Note. (1) Character and origin of the saying *vv.* 17—19. The whole passage has a strongly marked Jewish character in tone and phraseology. This is marked by the full Aramaic title of the Apostle, *v.* 17, by the phrase 'flesh and blood' 17, by the play upon the name—probably 'kepha' in the original 18, by the use of the word 'church'—ecclesia 18, by the phrase 'gates of Hades' 18, and by the figures of the 'keys' and of 'binding and loosing' 19. The passage then would seem to belong to that cycle of narratives peculiar to Matthew and specially connected with the name of Peter, cf. xiv 28 ff., xvii 24 ff., current among the Jewish Christians of Palestine of the writer's day.

(2) Significance of the saying. The privileges promised to Peter are those inherent in the Messiah himself and delegated to Peter as leading Apostle: for Christ as the foundation cf. 1 Cor iii 11, as exercising the power of the keys Rev iii 7, as legislating with authority

v 22, 28, 32, 34, 39, 44. Further, the position accorded to Peter is conferred upon him as confessing what all believed, and in the name of all, and was one which was to be shared by the whole Apostolic body. For the Apostles as foundation cf. Rev xxi 14, as exercising discipline in the kingdom xix 28, as legislating with authority xviii 18. Thus Peter's authority was to be shared by his brother Apostles, nor is any hint given that he is to transmit his authority to a successor, or line of successors. Such special and distinct primacy as he received was due to his personal and individual capacity as leader and was actually exercised in the early years of the Christian Church, see Hort, *Christian Ecclesia*, p. 16. Thus he acts as spokesman for the Apostolic body Acts i 15, ii 14, formally admits to the Church ii 38—41, x 44—48, exercises authoritative discipline v 3—5, 8 f., viii 20—23. The power then here conferred upon Peter is personal, limited and temporary: and the passage cannot, without distortion of its primary meaning, be interpreted as giving sanction to any permanent form of ecclesiastical polity or administration.

20. *Then charged he.* The occasion called not for speech, but for silence (Mk viii 30). The confession 'that he was the Christ' had been made (*v.* 16) and the promise of power given (*v.* 19) in the person of Peter. Elated at the discovery and its reward, both he and his fellow disciples yet misunderstood the nature of the Messiahship which they had acknowledged and what was involved in it for him and for them (*v.* 22). Hence to talk of it to others would be fatal to their own progress in discipleship and by arousing misguided popular enthusiasm might divert him from his appointed path.

21—28. *First prediction of the Passion: teaching on discipleship.* Mk viii 31—38, Lk ix 22—27

21 From that time began [1]Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. 22 And Peter took him, and began to rebuke him, saying, [2]Be it far from thee, Lord: this shall never be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men. 24 Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever would save his [3]life shall lose it: and whoso-

[1] Some ancient authorities read *Jesus Christ.*
[2] Or, God *have mercy on thee* [3] Or, *soul*

ever shall lose his [1]life for my sake shall find it. 26 For what shall a man be profited, if he shall gain the whole world, and forfeit his [1]life? or what shall a man give in exchange for his [1]life? 27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his [2]deeds. 28 Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

[1] Or, *soul* [2] Gr. *doing.*

21. *From that time began...* The formula marks a new departure in our Lord's work: cf. iv 17, of the opening of the popular Galilaean mission. On this occasion the departure is twofold: the subject is the Passion, not dealt with before (cf. xvii 22 f., xx 17—19) and the teaching is given to 'the disciples,' not to the multitude (cf. xv 10).

he must go: the Passion is a divine necessity, the outcome of the revealed will of God, xxvi 54. Matth gives four stages: (1) the departure for Jerusalem: not here in Mk or Lk, but cf. Mk x 33, Lk ix 31, 51, for the necessity of this stage cf. Lk xiii 33, (2) his suffering at the hands of the Jewish authorities, cf. xx 18, (3) his death at the hands of the Gentile Romans, cf. xx 19, (4) his Resurrection on the third day, xvii 9, 23, xx 19b.

The crowning emphasis is laid in every case on the Resurrection: but the prospect of the suffering so fills the horizon of the disciples' minds that they have no thought for the former, until it is set before them in a practical light (cf. xvii 9, Mk ix 9 f.).

22. *took him:* a patronising action, cf. Syr. Sin. 'as though he pitied him.'

Be it far from thee: lit. (May God be) gracious unto thee! The same expression is found in LXX, 1 Chron xi 19, cf. 2 Sam xxiii 17.

23. *he turned, and said...* Peter's words were a renewal of the temptation (iv 8 f.) to shun the path of suffering. The rock on which Christ would build his Church (18) had become to him the rock of offence (Rom ix 33). The temptation is rejected and the offender rebuked in the same words (iv 10) as before.

thou mindest not: cf. Phil ii 5. Peter had appealed to heaven, but short-sighted human affection had prompted the utterance. Cf. Chrys. *ad loc.*: 'Peter examining the matter by human and earthly reasoning, accounted it disgraceful to him and an unmeet thing. Touching him therefore sharply, he saith 'My passion is not an unmeet thing, but thou givest this sentence with a carnal mind;...for thou indeed supposest that to suffer is unworthy of me; but I say unto thee, that for me not to suffer is of the devil's mind.'

24 ff. Conditions of discipleship.

24. *Then said Jesus...* The time had come for impressing on all

('disciples' (Matth) and 'multitude' (Mk) alike) the conditions of discipleship. Now if ever was the time for sifting the true from the half-hearted followers, cf. Jn vi 66—71.

If any man... The conditions of discipleship are three: (1) 'deny himself': the word is used of Peter's denial of Christ, xxvi 34 f., 75: the choice lies between denying Christ and denying himself: he who denies himself shall be confessed by Christ in the judgment, x 32: denying Christ, he shall be denied by Christ, vii 23, Lk xii 9, cf. 2 Tim ii 12. (2) 'take up his cross,' i.e. in readiness for a humiliating death. Lk adds 'daily.' (3) 'follow me,' cf. iv 19—22, ix 9: then following Christ had meant the surrender of home ties and business: now it means the surrender of self and the acceptance of shame and suffering. See x 38 for the two latter conditions and note.

25. *whosoever would save...* The saying occurs also x 39: see note.

26. *the whole world...* 'All the kingdoms of the world' had been offered to Christ (iv 8 f.) and refused, because to accept would have been to forfeit his life, i.e. the 'fulness of his continuous being' on the higher level.

give in exchange. The Gk word (ἀντάλλαγμα) = the price received in exchange for that which is sold, cf. Ecclus vi 15 'Nothing that can be taken in exchange for a faithful friend,' xxvi 14 'Nothing so much worth as a well-instructed soul.' Here then the meaning is that the soul is without money and without price: nothing can be taken or given in exchange for it. Cf. Tyndale, 'What shall a man give to redeem his soul agayne?' cf. Ps xlix 7 f. The sense is, however, rather that of giving the soul in exchange than of buying it back.

27. *For the Son of man...* Mk's words (38 a) are omitted by Matth as already contained in x 32 f.: the saying is converted into a direct prediction of the Advent of the Son of man in judgment. For Matth's addition 'and then...deeds' cf. Prov xxiv 12 b, Rom ii 6.

28. *Verily I say unto you.* The saying in Matth is closely connected with the preceding verse, and emphasises the certainty and imminence of the Parousia. In Mk ix 1 the form of the saying rather makes it introductory to the narrative of the Transfiguration.

taste of death. So Jn viii 52, Heb ii 9 expressing not only the fact of death, but the conscious experience—tasting the bitterness of death. See Westcott, Heb ii 9, note.

the Son of man coming. For Mk, 'the kingdom of God come with power.' Matth characteristically sharpens the saying in terms of current eschatology. A fulfilment of our Lord's prophecy has been found in (*a*) the Transfiguration, which followed six days later, (*b*) the Resurrection, (*c*) the coming of the Comforter: if, however, the words are to be associated with any one event (see McNeile, note *ad loc.*), they rather perhaps point to that catastrophe in the fortunes of Jerusalem and the nation which we have seen reason to believe overshadows the whole Gospel (see Introd. p. ix f.). That event occurred just within, but on the extreme verge (N.B. 'some') of the existing generation: moreover that event, at least for the outlook which the Gospel

represents, was concomitant with the coming of the Son of man. See Introductory note, chs xxiv, xxv.

XVII 1—8 *The Transfiguration.* Mk ix 2—8, Lk ix 28—36, cf. 2 Pet i 16—18.

The prediction of the Passion is for the disciples only (xvi 21): so too, as throwing light upon their perplexity, the Transfiguration takes place in the presence of a select group within the Twelve (xvii 1). From Peter indeed, as firsthand witness (2 Pet i 16), come probably the accounts which we possess. At the time it was for him and his companions only, though for others later (*v.* 9), that the incident had a direct and urgent significance. He had confessed for himself and for them the Messiahship of Jesus (xvi 16). The confession had been immediately followed on our Lord's part by the solemn inauguration of the teaching of the Passion (xvi 21), teaching which for himself and for his fellow disciples Peter had indignantly repudiated (xvi 22). They had learned that Jesus was the Christ. They had yet to learn that the Christ must suffer, cf. Acts xvii 3. The Transfiguration was calculated in part at least to resolve their difficulty and to preserve their conviction of the Messiahship of Jesus through the dark days of the approaching Passion. Hence their inner conviction is directly corroborated by the divine voice from without (xvii 5): and Jesus stands out before their eyes as the Prophet for whom the highest representatives of the Old Dispensation had prepared the way and to whom they are subordinate. (Cf. Lk xxiv 44.) Moreover their very presence and the subject of their talk (Lk ix 31) gave the sanction of law and prophecy to a suffering Christ (Lk xxiv 45 f.): but the suffering was the seed and the secret of victory: and in anticipation of the glory that should be revealed Jesus is presented to their gaze in dazzling splendour of face and form (xvii 2). Thus in his Person is seen combined the twin figures of the suffering Christ of prophecy and the triumphant Messiah of apocalyptic expectation. The combination should be finally vindicated and perpetuated when the Son of Man should have risen from the dead (*v.* 9): then the story of the Transfiguration might be told to others too.

N.B. It should be added that as for the disciples, so for our Lord himself the Transfiguration served as a preparation for the Passion. This truth is well brought out in Ruskin, *Modern Painters*, vol. iv, pp. 390—393: 'From an exceeding high mountain, at the first taking on Him the ministry of life, He had beheld and rejected the kingdoms of the earth, and their glory; now on a high mountain, He takes upon Him the ministry of death' (p. 391). Thus for his sake too, and not only for the assurance of the disciples, appeared Moses and Elijah in his company. 'When, in the desert, He was girding Himself for the work of life, angels of life came and ministered unto Him; now in the fair world, when He is girding Himself for the work of death, the

ministrants come to Him from the grave. But from the grave conquered,' *ib.* p. 392. The experience then was one which enabled our Lord to behold the glory through the approaching shame (Heb xii 2) and to see in the Passion itself the time when the Father would glorify him (cf. Jn xii 27 f., xiii 31, xvii 5).

XVII And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: 2 and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light. 3 And behold, there appeared unto them Moses and Elijah talking with him. 4 And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three [1]tabernacles; one for thee, and one for Moses, and one for Elijah. 5 While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them and said, Arise, and be not afraid. 8 And lifting up their eyes, they saw no one, save Jesus only.

[1] Or, *booths*

1. *after six days:* so Mk, cf. Lk ix 28 'about eight days.' The exact length of the interval is noted: a definite time is given for the late teaching (xvi 21 ff.) to sink into their minds before light is thrown upon it.

Peter, and James, and John his brother: for the order in which the sons of Zebedee are mentioned cf. iv 21, x 2, contrast Acts i 13. For the selection of the three on other occasions cf. xxvi 37, Mk v 37.

a high mountain apart: the traditional scene from A.D. 350 was Mt Tabor in the plain of Esdraelon, cf. Apocryphal Gospel according to the Hebrews: 'My mother the Holy Spirit took me by one of my hairs and carried me away to the great mountain Tabor.' Jerome held and propagated the belief, cf. *Ep.* xlvi: 'Make our way to Tabor and see the tabernacles there.' From this tradition is derived the name by which in the Eastern church the festival of the Transfiguration is known, viz. τὸ θαβώριον. The tradition however is improbable owing both to the distance of Mt Tabor from Caesarea Philippi (xvi 13) and the lack of solitude on its summit, occupied as it was by a fortified town (cf. Jos. *Ant.* xiii 15, 4, *B. J.* ii 20, 6). More probably the scene may be placed on the summit of Mt Hermon or on one of its spurs. 'The great outlier of anti-Lebanon,' its snow-clad top 9000 feet high, and near the scene of the late confession and teaching, it was a fitting

place both because of its isolation (Ps xlii 6) and its traditionally sacred associations (Pss lxxxiv 12, cxxxiii 3).

Mk's addition 'by themselves' emphasises the completeness of the privacy. Lk ix 28 f. adds that the purpose of the ascent was prayer (cf. Matth xiv 23), and that the Transfiguration took place 'as he was praying.' Other details too are given by Lk not found in Mk, viz. 'the glory' of Moses and Elijah and the subject of their conversation (31): the sleep of the disciples (32).

2. *transfigured:* the word occurs in N.T. elsewhere only Rom xii 2 'transformed by the renewing of your mind': 2 Cor iii 18 'transformed into the same image.' The metamorphosis described by St Paul is a purely spiritual process—a change from within, whether or not it be reflected in the outward form. Lk omits the word, perhaps because of its misleading associations with pagan belief.

his face did shine: added by Matth as an explanation of the obscure 'transfigured': the detail is a reminiscence of the transfiguring of Moses, Ex xxxiv 29 f., and was also associated with current Apocalyptic imagery, 2 Esd vii 97 'their face shall shine as the sun': cf. also Eccles viii 1 'A man's wisdom maketh his face to shine': Rev i 16 'his countenance was as the sun shineth.'

as the light: in place of Mk's more detailed description (*v.* 3). The change affected raiment as well as face, cf. Enoch xiv 20 'His raiment did shine more brightly than the sun.' The details serve to emphasise the reality of the outward vision. It was 'in their presence' (2a): face and figure were changed: their story was no invention (2 Pet i 16).

3. *behold:* introducing a new detail into the vision, cf. *v.* 5 twice.

Moses and Elijah: recognised presumably by traditional figure and dress: for the latter cf. 2 K i 8: the two are associated with the advent of Messiah, cf. Mal iv 4—6: see Rev xi 3, Swete's note. The two figures 'in glory' (Lk) represent the divine Revelation as given in part under the Old Covenant.

4. *three tabernacles:* i.e. leafy booths, as used at the Feast of Tabernacles (Neh viii 14—17) and marking it as a season 'altogether joyful' Deut xvi 16. The allusion may indicate the time of year (about September) at which the Transfiguration took place, cf. Jn vii 2. Peter's words, besides implying a deep contentment, contain the characteristically practical and naive (cf. Mk ix 6) suggestion that they should keep abiding festival there with him in the holy mount (2 Pet i 18) in sight and hearing of the great masters of Israel.

5. *a bright cloud overshadowed:* for the phrase cf. Ex xl 35, LXX. The cloud no longer dark (Ex xx 21) but shot with light (cf. 2 Pet i 17 'the excellent glory') was the traditional symbol of the presence of God (Ex xvi 10, 1 K viii 10 f., cf. Acts i 9). It was to reappear according to tradition in the time of Messiah, cf. 2 Macc ii 8 'the glory of the Lord shall appear and the cloud.' It was this symbol which seems to have suggested the later conception of the Shekinah as representing the Divine Being, see Hastings' *D. B.* vol. iv, p. 488.

a voice out of the cloud, cf. 2 Pet i 17: an echo of the voice at

the Baptism, iii 17. Then it came as a personal assurance to Jesus (cf. Mk i 11), now as a declaration about Jesus to his disciples.

6 f. *And when the disciples:* the two verses are peculiar to Matth, the details may be suggested by the vision of Daniel (Dan x 9—12). All the Synoptic writers speak of the disciples' fear, but in connection with different features of the experience, cf. Mk ix 6, Lk ix 34. For Matth's characteristic 'fear not' cf. x 31, xiv 27, xxviii 5, 10.

8. *no one, save Jesus:* the vision had passed but was no 'cunningly devised fable.' They had been eye-witnesses of his Majesty, 1 Pet i 16, and later could testify of what they had seen, *v.* 9.

9—13 *Elijah and John the Baptist.* Mk ix 9—13

Lk omits the passage perhaps as concerned with a subject mainly of Rabbinic lore.

9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. 10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come? 11 And he answered and said, Elijah indeed cometh, and shall restore all things: 12 but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them. 13 Then understood the disciples that he spake unto them of John the Baptist.

9. *Tell the vision to no man, until...* A second injunction of silence (cf. xvi 20), now however accompanied by a definite time limit (cf. xvi 21b note) after which the secret might be told.

10 f. *asked him...* The question of the disciples is suggested by a detail (*v.* 3) in their recent experience on the mountain top. One stumblingblock to their conviction of Jesus' Messiahship was the prediction of his passion, cf. xvii 22. Another difficulty was concerned with the popular belief (cf. xvi 14), reinforced by authority, that the coming of Christ should be preceded by the coming of Elijah. Granted that Jesus was the Christ, were the scribes wrong in their assertion, or was the recent momentary appearance of Elijah in the holy mount all that was implied in his coming and work of restoration?

The answer of Jesus (11 f.) is given in the form of three statements: (*a*) The scribes are right in speaking of Elijah's coming and work of restoration. (*b*) Elijah has already come in the person of one whom they refused to recognise as the destined forerunner of Christ. (*c*) As they persecuted the forerunner, so will they persecute the Son of man. The answer thus serves to link the subject of a suffering Messiah, from

which the disciples shrank, with the historical facts of the imprisonment and death of John the Baptist, with which they were familiar (cf. *v.* 13): both were the outcome of prophecy (Mk ix 12b, 13b).

10. *Elijah must first come:* cf. Mal iv 5, the main authority on which the scribes rested their assertion: for the expected work of restoration cf. *ib. v.* 6, Acts iii 21. The work of social reformation of which Malachi had spoken was superseded by the vague 'all things,' interpreted by the scribes in an external and material sense, cf. the saying 'He shall render to Israel the pot of manna and the vial of holy oil...and there are some who say the rod of Aaron'; see also Ecclus xlviii 10 'ordained...to restore the tribes of Jacob.'

12. *but I say...* As John the Baptist had been, so the Son of man should be rejected by that generation, cf. xi 16 ff.

13. *Then understood...* An additional explanatory note added by Matth, cf. xvi 12.

14—20 *Healing of the epileptic boy.* Mk ix 14—29, Lk ix 37—43

Matth's account is based on Mk, but much abbreviated and in characteristic directions: he omits (1) two questions addressed by Jesus (*vv.* 16, 21) and the circumstances which led to them (*vv.* 14 f., 20): for omissions by Matth of requests for information on the part of Jesus cf. Mk v 9 with Matth viii 28 ff., Mk v 30 with Matth ix 18 ff., Mk vi 38 with Matth xiv 16 ff., and see Introd. p. xxxvi: (2) the continued resistance of the demon after Jesus' rebuke, cf. Lk *v.* 42: for omissions by Matth of circumstances which appear to imply a limitation of our Lord's power cf. Mk i 21—28, vii 32—37, viii 22—26: as works of healing effected with difficulty these are omitted by Matth, see Introd. p. xxxvi.

In the present instance Matth probably refrains from omitting the narrative altogether because of the opportunity furnished by it of emphasising for the disciples the need of faith (*v.* 20) in the exercise of healing power.

14 And when they were come to the multitude, there came to him a man, kneeling to him, and saying, 15 Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. 18 And Jesus rebuked him; and the [1]devil went out from him: and the boy was cured

[1] Gr. *demon.*

from that hour. 19 Then came the disciples to Jesus apart, and said, Why could not we cast it out? 20 And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.[1]

[1] Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting.* See Mark ix. 29.

15. *epileptic:* literally moonstruck: found elsewhere only iv 24.

17. *O faithless and perverse generation:* Mk has 'faithless' only: Matth retains 'faithless,' and by adding 'perverse' adapts the phrase to Deut xxxii 5, cf. Phil ii 15. For the tone of the reproach cf. Jn viii 25 R.V. marg. 'How is it that I even speak to you at all?'

18. *from that hour:* Matth here as elsewhere emphasises the immediacy of the cure: cf. viii 13, ix 22, xv 28: contrast the length of the description in Mk *vv.* 20—27.

20. *Because of your little faith:* a characteristic phrase in Matth (vi 30, viii 26, xiv 31, xvi 8) who substitutes a direct rebuke for Mk's more general 'This kind can come out by nothing, save by prayer.' The power to heal had been conferred (x 8) on the disciples: it only needed faith on their part as on the part of the recipient (cf. Mk *v.* 23) to exercise it. For Matth's addition of our Lord's statement of the power of faith (20b) cf. xxi 21, Lk xvii 6.

22 f. *Second prediction of the Passion.* Mk ix 30—32, Lk ix 43—45

22 And while they [1]abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men; 23 and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

[1] Some ancient authorities read *were gathering themselves together.*

22. *Jesus said:* the second pronouncement (cf. xvi 21 'began'), again made to the disciples only, see Mk ix 30b.

delivered up: for the phrase cf. Good Friday Collect 'contented to be betrayed and given up into the hands of wicked men.' The phrase probably refers directly to the 'handing over' of Jesus by the Jews to the Roman authorities, cf. xx 19, Jn xviii 35, xix 11. Yet the word may also contain the thought of the free surrender of the Son by the Father into human power (the hands of men) for the redemption of his family (cf. Rom iv 25). In this sense Judas was but the instru-

ment (cf. xxvi 24 'through whom') of 'the determinate counsel and foreknowledge of God,' Acts ii 23.

23. *exceeding sorry:* for the phrase in Matth cf. xviii 31, xxvi 22, displacing Mk's (*v.* 32, see also Lk *v.* 45) note of their misunderstanding his saying.

24—27 *Payment of the Didrachma*

Source and authenticity. With the exception of the first words giving the scene of the incident (Mk ix 33) the passage is peculiar to Matth, and may be assigned to the group of traditions, to which he had access, connected with the name of Peter (cf. xiv 28—31, xvi 17—19) and current among the Jewish Christians of Palestine. This particular tradition is an early one: for it is concerned with the Temple tribute, which ceased on the fall of the city in A.D. 70. Indeed its special interest for the members of the Palestinian church probably lay in the guidance which it afforded, through our Lord's example, in regulating their attitude to the Temple and its ceremonial system, from which they had to a large extent emancipated themselves.

ADDITIONAL NOTE. The passage serves as an assertion of Jesus' independence of the ceremonial law. As 'one greater than the temple,' xii 5, as 'son over his Father's house,' cf. Heb iii 6, he could himself override and exempt others from the Temple regulations. Thus on the one hand he asserts his freedom and authority. On the other hand as come to 'fulfil all righteousness,' iii 15, and to avoid an occasion of stumbling to others, he discharges the law for himself and his followers, xvii 27. The same principle is asserted by St Paul in dealing with a parallel subject in the Gentile world, 1 Cor viii 7—13, Rom xiv 13—23. St Paul himself acts on the principle (Acts xxi 20—26). In dealing with the question of eating meat sacrificed to idols, he declares for freedom, when conscience permits, but maintains that the full exercise of liberty is to be restricted, when that full exercise would offend the scruples of others.

24 And when they were come to Capernaum, they that received the [1]half-shekel came to Peter, and said, Doth not your [2]master pay the [1]half-shekel? 25 He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? 26 And when he said, From strangers, Jesus said unto him, Therefore the sons are free. 27 But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the

[1] Gr. *didrachma.* [2] Or, *teacher*

fish that first cometh up; and when thou hast opened his mouth, thou shalt find a [1]shekel: that take, and give unto them for me and thee.

[1] Gr. *stater.*

24. *they that received the half-shekel.* The reference is to the Temple tax payable by every male Jew of twenty upwards in the month Adar, about March, 'to defray the expenses connected with public worship.' Unlike the imperial tribute (*v.* 25) it was a popular tax and its payment a patriotic duty. Hence Peter's resentment of the charge implied in the question addressed to him (24 f.). There is no trace of the tax earlier than the exile: and the passage in Ex xxx 13—15 attributing it to the Mosaic legislation (cf. 2 Chron xxiv 6, 9 'the tax of Moses') must have been adapted to later practice. It existed in Nehemiah's time, circ. B.C. 445 (cf. Neh x 32), and was generally recognised in the time of our Lord (cf. Jos. *Ant.* xviii 9, 1). Officials would collect it from those liable in a local township or community, and the amount so collected would be forwarded to Jerusalem and credited to that particular locality. It was payable only in Syrian coinage. Hence the institution of the moneychangers (xxi 12), who would give the Syrian equivalent for the Roman or Greek coin tendered, and who made their profit from the surplus weight by which the Roman denarius or Attic drachma exceeded the Tyrian drachma. On the fall of the Temple in A.D. 70 the tax was appropriated by the Roman conquerors to the support of the Temple of Jupiter Capitolinus: Jos. *B. J.* vii 6, 6.

25. *spake first...* A.V. 'prevented him'—i.e. anticipating Peter's vindication of his answer to the tax collectors' question.

the kings of the earth... Cf. xx 25, in contrast with the great King (v 35), and perhaps in special reference to those individual citizens or townships of the Roman Empire, which possessed the *jus Italicum* and as such were exempted from taxation.

toll or tribute: (1) the customs charged on the import and export of merchandise and the collection of which was farmed out to the publicans (see on ix 9); (2) the poll tax collected by the Procurator and paid direct into the imperial treasury (cf. xxii 17 f.).

from their sons, or from strangers...: by the former would be meant free citizens, either as born free or as having acquired the citizenship (Acts xxii 28), by the latter subject aliens such as the Jews, except in individual cases in which citizenship had been conferred or inherited (Acts xvi 37).

26. *Therefore the sons are free:* in special reference to Jesus himself, who by virtue of his unique sonship (xi 27) was not liable to the obligations resting on those born under the law.

27. *cause them to stumble.* The refusal to pay the sacred due might have encouraged the idea, already prevalent, cf. v 17, xii 2, 10, that Jesus was a revolutionary intent on overriding the law: this error he corrects by his action, cf. viii 4.

a shekel: marg. Gr. *stater*: the Greek tetradrachm, sufficient to pay the tax for two persons.

The provision of the necessary sum is made in an extraordinary way—yet one in line with Peter's own occupation. He cooperates in his capacity of fisherman. His obedience is tested (cf. Lk v 5), and our Lord's personal freedom and authority are asserted even in the act of placing himself on a level with his disciple before the law.

XVIII 1—35

Mutual relations between Christians. The chapter consists of a group of our Lord's sayings derived by Matth from a variety of sources and loosely strung together by community of subject. The groundwork of the chapter is Mk ix 33—50 = xviii 1—9, but of the Marcan passage Matth has omitted 33 f., 38—41, 48—50: the sayings omitted are in part inserted elsewhere (for *v.* 41 cf. Matth x 42: for 48—50 cf. Matth vii 13). On the other hand *v.* 7 is inserted from a non-Marcan source (cf. Lk xvii 1). From *v.* 10 onwards Matth is wholly independent of Mk, partly on common ground with Lk (cf. *vv.* 12 f. with Lk xv 4 f.: 21 f. with Lk xvii 3 f.), and presumably drawing on Q; for the rest he is dependent on sources oral or written current in the Palestinian Church and to which he had special access.

The following may perhaps be taken to represent the connection of thought by which the sayings are linked together. The disciples' question of greatness in the kingdom (1) prompts the object-lesson of the child (2 f.) and the paradox of the childlike (4): but if the childlike character is the key to the kingdom, then how great is the guilt of ruining such (5—7) and how sore the need of cutting off any such risk to self or others by the severest self-discipline (8 f.). The childlike are dear to God (10), who cares utterly even for an erring member of his family (12—14): and his redeeming care must be reflected in the treatment accorded by a Christian towards his fellow Christian (15—17): only in the last resort must the wrongdoer be excluded from the Christian community, and then only by the combined action of the whole body, an action ratified by divine sanction (17 b—20). On the part of the individual, resentment must be wholly excluded (21 f.), and the chapter culminates in the emphatic warning, illustrated by the parable of the unmerciful servant (23—34), of the consequences of the unforgiving spirit (35).

The chapter as a whole may be taken to provide a series of practical regulations for the guidance of the primitive Christian community in Palestine. So far as their attitude towards those without, the non-Christian Jewish world, was concerned, such guidance had already been given (ch. x). Here the regulations are exclusively concerned with the dealings of Christians with their fellow members of the Church. The outstanding truth which underlies the whole series of sayings and links them together is the value of the individual soul in the sight of God: and the common motive throughout, which

gives sanction to the conduct inculcated under a variety of circumstances, is that of sonship to a Heavenly Father, before whom human degrees of rank sink out of sight (1—4), who cares for the humblest of the little ones of Christ (5—14), who forgives without limit and claims of his children to deal with one another as he has dealt with them (15—end).

XVIII In that hour came the disciples unto Jesus, saying, Who then is [1]greatest in the kingdom of heaven? 2 And he called to him a little child, and set him in the midst of them, 3 and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is the [1]greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me: 6 but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that [2]a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea. 7 Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! 8 And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. 9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the [3]hell of fire. 10 See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.[4] 12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. 14 Even so it is not [5]the

[1] Gr. *greater.*
[2] Gr. *a millstone turned by an ass.*
[3] Gr. *Gehenna of fire.*
[4] Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost.* See Luke xix. 10.
[5] Gr. *a thing willed before your Father.*

will of [1]your Father which is in heaven, that one of these little ones should perish.

[1] Some ancient authorities read *my*.

1. *In that hour:* cf. xxvi 55. The words imply that the disciples' question is prompted by the late incident in view (cf. Who *then*...) of the special prominence accorded in it to Peter.

3. *turn, and become...* The phrase is peculiar to Matth (see Mk x 15 for another form of the saying) and implies that the disciples are on the wrong track in the very asking of the question. The spirit which prompts it debars from entrance to the kingdom, much more from greatness in the kingdom.

5. *in my name...* The phrase expresses the condition upon which the humblest service wins the divine sanction and reward: cf. x 42 'in the name of a disciple,' Mk ix 41 'because ye are Christ's.' For a false claim to the sanction of the name of Christ cf. vii 22. The same condition ensures a blessing on surrender of earthly possessions (xix 29), on the endurance of persecution (v 11, x 22, xxiv 9, cf. Jn xv 21), on united prayer (xviii 19 f., cf. Jn xiv 14, xv 16, xvi 23). The phrase recalls the Rabbinical sanction 'for the name of Heaven' (*Sayings of the Fathers*, v 24): in its full content the phrase carries with it the implication of a vital and conscious accordance with the mind and will of Christ: while at the other extreme it may be degraded into a magical formula, cf. vii 22, Acts xix 13.

6. *cause...to stumble.* No penalty too extreme for the offence of ruining innocence—in a single instance: for a much weaker form of the saying cf. *Sayings of the Fathers*, v 26 'Whosoever makes the many to sin, they grant him not the faculty to repent.'

7. *occasions of stumbling.* The word (σκάνδαλον) probably with a personal implication occurs also xiii 41, xvi 23: for the combination of necessity ('must needs be') with guilt ('woe to that man') cf. xxvi 24 of Judas: and *Clem. Hom.* xii 29 'evil things must needs come, but woe to him through whom they come' (quoted Plummer *ad loc.*).

8 f. *thy hand or thy foot.* For the saying in another context see v 29 f. note.

10. *their angels.* The saying serves to illustrate by a rich and beautiful metaphor the preciousness of children and the childlike in the sight of God and the heinousness of causing them to stumble: their angels are angels of the presence—occupying a place in the highest rank of the heavenly hierarchy and ready to visit the divine displeasure on those who lead the innocent astray. The saying presupposes two articles of popular Jewish belief: (1) guardian angels and heavenly representatives of individuals, cf. Acts xii 5, Ps xci 11, Jubilees xxxv 17 'The guardian of Jacob is great,' quoted Plummer *ad loc.* (2) a hierarchy of angelic beings, in which the angels of the presence stand highest, cf. Lk i 19 Gabriel, Tob xii 15 'I am Raphael, one of the seven holy angels, which

present the prayers of the saints, and go in before the glory of the Holy One.' The phrase 'behold the face' is common as used of those who in an oriental court occupy the highest place, cf. 2 K xxv 19, Esth i 14, Jer lii 25.

14. *Even so...* The parable (12 f.) occurs in greater detail in Lk xv 4—6, and in conjunction with the parable of the lost coin (8 f.): the explanation of the parable takes a different form in Lk xv 7, cf. 10: for similar explanations in Matth cf. v 16, xviii 35.

15—17 *Treatment of offending brother*

The passage has a strongly marked Palestinian colouring. The 'brother' (ἀδελφός) (15) is the fellow member of the covenant people, cf. v 22 f., the title being adopted as such by the Christian church, cf. Acts i 16, Philem 7. The condition 'one or two more' (16) represents a similar carrying over of the Mosaic law of witness (Deut xix 15) into the Christian community. The 'church' (ἐκκλησία) (17) is not here the whole congregation of Israel new or old, cf. xvi 18, but the self-governing synagogue of a particular locality. The punishment inflicted is the Jewish penalty of exclusion from the synagogue, cf. Jn ix 22, xii 42; the excommunicated person is described ('as the Gentile and the publican' 17 b) in terms applied to the typical outcasts from the Jewish community, cf. v 46 f. The passage thus represents, like xvi 17 f., a traditional logion of Jesus treasured in the Palestinian church. It deals not with the forgiving temper, which is presupposed throughout, but with the course to be taken to win the offender to repentance. With this end three steps are to be taken in succession: (1) private remonstrance 15, (2) remonstrance in the presence of select witnesses 16, (3) remonstrance in the presence of the whole congregation 17: the second and third steps are only to be taken if the earlier fail, and only if all fail is punishment to be inflicted.

15 And if thy brother sin [1]against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. 16 But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. 17 And if he refuse to hear them, tell it unto the [2]church: and if he refuse to hear the [2]church also, let him be unto thee as the Gentile and the publican. 18 Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, that if two of you shall agree on earth as touching anything

[1] Some ancient authorities omit *against thee*. [2] Or, *congregation*

that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

18. *What things soever...* The saying is applied to Peter only xvi 19. see note. Here the power conferred is one which belongs to the whole body of disciples and gives divine sanction to the action contemplated in *v.* 17 b: examples of the exercise of such corporate discipline are found in the early church, cf. 1 Cor v 3—5: see esp. *v.* 4 'ye being gathered together, and my spirit, with the power of our Lord Jesus,' and 2 Cor ii 6 'this punishment which was inflicted by the many.'

20. *two or three.* *vv.* 19 f. point to the power of united action as in discipline (*v.* 18) so in prayer: cf. Oxyrhynchus saying 'Wherever there are two, they are not without God,' and *Sayings of the Fathers*, iii 3 'Two that sit together and are occupied in the words of the law have the Shekinah among them.'

21—35 *Forgiveness of injuries*

21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until [1]seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his [2]servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand [3]talents. 25 But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The [4]servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 And the lord of that [4]servant, being moved with compassion, released him, and forgave him the [5]debt. 28 But that [4]servant went out, and found one of his fellow-servants, which owed him a hundred [6]pence: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. 29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I

[1] Or, *seventy times and seven*
[2] Gr. *bondservants.*
[3] This talent was probably worth about £240.
[4] Gr. *bondservant.*
[5] Gr. *loan.*
[6] The word in the Greek denotes a coin worth about eight pence halfpenny.

will pay thee. 30 And he would not: but went and cast him into prison, till he should pay that which was due. 31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. 32 Then his lord called him unto him, and saith to him, Thou wicked [1]servant, I forgave thee all that debt, because thou besoughtest me: 33 shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. 35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

[1] Gr. *bondservant.*

21. *seven times.* The question leading to the teaching of the parable (*v.* 23 'therefore') is put into Peter's mouth, who here again (cf. xiv 28 f., xv 15, xvi 18, 22, xvii 24) is given a special prominence: a similar saying without the occurrence of Peter's name occurs Lk xvii 4. Peter's 'seven times' goes beyond the limits of forgiveness recognised and prescribed by Rabbinical precept, cf. *Babylonian Talmud*, Joma 86b (quoted Allen *ad loc.*), 'Rabbi Jose ben Jehuda said, if a man commits an offence once, they forgive him, a second time they forgive him, a third time they forgive him, the fourth time they do not forgive him.' The limit of three times was based on Amos ii 6, Job xxxiii 29. The difference in Peter's standard is only one of degree — a definitely quantitative limit.

22. *Until seventy times seven:* see marg. R.V. or *seventy times and seven.* The phrase directly recalls Gen iv 24 'If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.' Here is the spirit of revenge carried to the utmost extreme: over against it is set the spirit of forgiveness without limit or measure.

23 ff. Parable of the unmerciful servant.

The parable as a whole is peculiar to Matth and is characteristic of the Gospel both in the figures employed and the teaching which it conveys. The figure of the 'king' occurs xxii 2. That of the creditor and of imprisonment for debt occurs also v 25 f. Characteristic too is the frequent use of antithesis throughout the narrative (ten thousand talents 24, a hundred pence 28: king and bondservant 23, bondservant and fellow bondservant 28: release from threatened sentence and forgiveness of debt 27, imprisonment and exaction of debt 30), the antithesis serving to bring out the heinousness of resentment between man and man. The details of the parable appear to be drawn not from Jewish life or from the Roman empire but from the despotic government characteristic of an oriental kingdom, in which the persons of his subjects would be at the complete and arbitrary disposal of the

king (cf. Dan ii 5, 12, vi 24) and provincial governors would be appointed with the special task of collecting and remitting taxes (Dan vi 1 f.). Hence the large sum owed (24), the sentence imposed (25) and the presence of the tormentors (34). The main lesson of the parable (35), viz. the dependence of divine forgiveness on that of men, is found elsewhere in the Gospel v 7, vi 14 f., cf. James ii 13.

24. *ten thousand talents.* The talent was equal to 6000 denarii or pence: and the denarius (see marg. *v.* 28) was 'worth about eight pence halfpenny.' Hence the one sum owed would amount to £2,400,000 and the other (a hundred pence 28) to about £3. 10*s.*

25. *to be sold.* The right to sell the person of an offender was recognised in the Mosaic law, cf. Ex xxii 3: for an instance of selling the children of a debtor cf. 2 K iv 1. The practice was however mitigated by the law of Jubilee, Lev xxv 39 ff.: for the resentment which the practice aroused cf. Neh v 5—8: see also 2 Chron xxviii 10—15.

35. *from your hearts:* thus the forgiveness demanded is lifted to the heavenly plane: it must be not in overt word or act only but such as can be recognised by him who 'seeth in secret.'

XIX, XX *The ministry in Peraea.* Mk x 1—52, cf. Lk xvii 11, xviii 15—43, Jn x 40—42

XIX 1 f. *Introduction to the incidents of the two chapters*

XIX And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond Jordan; 2 and great multitudes followed him; and he healed them there.

1. *when Jesus had finished...* Matth's regular formula (cf. vii 28, xi 1, xiii 53, xxvi 1) for the close of one section of the ministry, in this case the conclusion of the Galilaean ministry (iv 12—xviii 35), a ministry in the main of teaching (*these words*, cf. vii 28, xiii 53) and the opening of another.

the borders of Judaea beyond Jordan. The name Peraea (cf. Jos. *B. J.* iii 3, 3, *Ant.* xvii 8, 1) is not found in the New Testament. The region referred to was the strip of territory east of the Jordan stretching from the gorge of the Yarmuk on the north to that of the Arnon on the south. It was incorporated in the tetrarchy of Herod Antipas and was mainly peopled by Jews. For travellers from Galilee to Jerusalem it afforded a means of avoiding a passage through Gentile territory, and the risk of Samaritan discourtesy, cf. Lk ix 53: and it may be that our Lord was accompanied by large numbers of pilgrims to the Passover, cf. Jn vi 2—5.

healed them there. General summaries of healing work are characteristic of Matth, cf. iv 23 f., ix 35, xiv 34 ff., xv 30 f. In the present passage, the healing takes the place of teaching in Mk x 1: so again Matth xiv 14 has 'healed their sick' for Mk's (vi 34) 'teach them.'

3—26 *The teaching of the chapter deals with three great departments of social life, marriage* (3—12), *childhood* (13 ff.), *wealth* (16—26). *Marriage is an ordinance of God* (4—8), *a bond, which on one condition only* (9) *may be dissolved. Children and the child life are sacred* (13—15). *The rich have in their wealth a hindrance to the spiritual life only surmountable by the power of God* (23—26)

Thus the teaching is concerned with the normal conditions of human society. Yet for those who are 'able to receive it' the chapter also contains an inner counsel of perfection: and the threefold rules of chastity (10—12), humility (13—15) and poverty (16—22) are prescribed for those who are prepared to dedicate their lives to God in the separated life.

3—12 *Christ and the marriage law*

3 And there came unto him [1]Pharisees, tempting him, and saying, Is it lawful *for a man* to put away his wife for every cause? 4 And he answered and said, Have ye not read, that he which [2]made *them* from the beginning made them male and female, 5 and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? 6 So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away? 8 He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. 9 And I say unto you, Whosoever shall put away his wife, [3]except for fornication, and shall marry another, committeth adultery: [4]and he that marrieth her when she is put away

[1] Many authorities, some ancient, insert *the*.
[2] Some ancient authorities read *created*.
[3] Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in ch. v. 32.
[4] The following words, to the end of the verse, are omitted by some ancient authorities.

committeth adultery. 10 The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. 11 But he said unto them, All men cannot receive this saying, but they to whom it is given. 12 For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

3. *tempting him.* The question in its original form (Mk x 2) was one calculated to bring our Lord into conflict with the Mosaic law of divorce (Deut xxiv 1) which he had already (v 32) superseded. Matth's insertion 'for every cause' converts it into a challenge to side with the stricter or laxer Rabbinical school in their interpretation of the Mosaic law (see v 31 f. note), and thus prepares the way for the exception to the total prohibition of divorce found in the pronouncement of *v.* 9. Again the Pharisees may well have had in mind the divorce of Herod Antipas and his marriage with Herodias. They were at the time in the tetrarch's dominions; and any answer which involved a denunciation of his actions might serve the purpose of drawing down upon Jesus the displeasure and active persecution, from which the Baptist had already suffered (xiv 3).

4. *And he answered.* The first part of our Lord's answer (4—8) is directed to the Pharisees. He points out in answer to a second question (7) that the Mosaic rule was a concession to a primitive state of society (8 a) when some freedom of divorce was necessary to avoid greater evils: they are however referred (4 a) to a yet earlier law of marriage (Gen i 27, ii 24) ordained by the divine Lawgiver (4 b f.). This law which makes marriage a bond indissoluble by man he now re-enacts on his own authority (6).

9. *And I say...* The second part of the answer, given not to the Pharisees but privately to the disciples (Mk x 10), takes the form of a more precise and positive statement. Divorce of a wife, except when she had been guilty of fornication, and marriage with another woman amounted to adultery: and the same was true of marriage with a divorced woman.

The exception ('except for fornication' *v.* 9, cf. v 32) is not found in the corresponding passage in Mk x 11. It is also omitted in Lk xvi 18, 1 Cor vii 10 f., Rom vii 3. The absence of the exception from Mk and other passages in the New Testament dealing with the subject points to its being an interpolation in Matth and no part of our Lord's original statement. Its inclusion would represent him as simply reasserting the Mosaic rule in its stricter interpretation; whereas both in this passage (*vv.* 4—6) and in the Sermon on the Mount (v 31 f.) he is clearly seen to be setting aside the Mosaic ordinance and asserting a higher standard. Its insertion in Matth may be accounted

for on two grounds. Matth may be seeking here, as elsewhere (cf. v 17—19, xv 20 note), to prove our Lord's close and loyal adherence to the letter of the Mosaic regulations. Further the Palestinian Christian community may have found in practice that the rule of a complete prohibition of divorce was too hard to keep (cf. *v.* 10).

10. *The disciples say: vv.* 10—12 are peculiar to Matth, the subject of marriage perhaps suggesting their insertion at this point. The disciples' plea, if it rightly occurs at this point, would naturally be based on the extreme strictness of the standard adopted by our Lord: on the other hand the exception allowed for in *v.* 9 would render the plea groundless; and their words as they occur here offer a further reason for regarding the exception as an interpolation.

11 f. *this saying.* Our Lord is giving here avowedly (cf. 12b) a counsel of perfection: in no sense does he press the inexpediency of marriage as a general rule: but 'for the kingdom of heaven's sake,' it may be right for some to abstain, either because of the nature of the times (cf. 1 Cor vii 26—28) or for the cultivation of the higher life or for the sake of unhampered freedom for the service of God and men.

13—15 *Christ and little children.* Mk x 13—16, Lk xviii 15—17

13 Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15 And he laid his hands on them, and departed thence.

13. *rebuked.* The disciples resent the interruption of more important work, healing (*v.* 2) and teaching (Mk x 1); for another misguided attempt to free the Master from interruption cf. xv 23.

14. *Jesus said.* The disciples' action is deeply resented (cf. Mk 'moved with indignation'). So far from children being a negligible quantity, they were the very type of that character ('of such') to which all must conform, who laid claim to the kingdom, cf. xviii 2—4. The passage is quoted in its Marcan form in the services of public and private baptism for infants as lending authoritative sanction to the rite.

16—22 *The rich young ruler.* Mk x 17—22, Lk xviii 18—23

16 And behold, one came to him and said, [12]Master, what good thing shall I do, that I may have eternal life? 17 And he

[1] Or, *Teacher*

[2] Some ancient authorities read *Good Master.* See Mark x. 17; Luke xviii. 18.

said unto him, [1]Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. 18 He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. 20 The young man saith unto him, All these things have I observed: what lack I yet? 21 Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

[1] Some ancient authorities read *Why callest thou me good? None is good save one, even God.* See Mark x. 18; Luke xviii. 19.

16. *one came to him...* Matth alone speaks of him as young (*vv.* 20, 22) though the impression of youth is given by Mk's 'ran and kneeled' (*v.* 17). Lk alone describes him as a ruler (*v.* 18), i.e. probably a leading official of the local synagogue, cf. Matth ix 18 with Lk viii 41.

16 f. *what good thing...that which is good...* The question as it occurs in Matth may well have been one brought from the schools of Rabbinical discussion; what was 'the great commandment' (xxii 36), the work of supreme merit—fasting, almsgiving, care of parents—such points may well have formed the subject of debate by the great masters, at whose feet the young man had sat: and his question implies a dissatisfaction with the accepted answers and the desire to consult a higher authority. In putting the question however he reveals himself as still confined within the legal standard of the schools; and it is the misapprehension lying at the root of the question, which Jesus first corrects (17a). The young man was wrong in identifying 'the good' (τὸ ἀγαθόν) with something to be done, meritorious in itself. God alone was good: and from him alone was derived the relative goodness which belonged to persons and things.

Matth however has altered the original form of the question and answer. Mk (17b f.) followed by Lk (18 f.) has 'Good Master, what shall I do that I may inherit eternal life? and Jesus said unto him, Why callest thou me good? none is good save one, even God.' Matth's change appears to be made in order to avoid words which even seemed to call in question the sinlessness or divine nature of our Lord. Jesus however is not disclaiming for himself the title either of good or of God. The young man had used the word good as it was conventionally applied to a human teacher: and it is this thoughtless and con-

ventional use of the term that our Lord repudiated. God alone was good and the author of goodness; and obedience to him was the first condition of the young man's reaching a satisfactory answer to his enquiry (cf. xxi 27).

eternal life: so also at this point in Mk and Lk: in each case it is the first use of the term, which occurs with much greater frequency in the fourth Gospel and takes the place of the term kingdom of God or of Heaven in the Synoptists; for later uses of the term in Matth cf. xix 29, xxv 46, contrast 'eternal fire' xviii 8, xxv 41.

18. *Which?* The question is omitted by Mk, so also that below *v.* 20 'What lack I yet?' The questions both serve to bring out the less loveable (cf. Mk *v.* 21) side of the young man's character. He is referred to the Commandments, and not to some work of preeminent merit, as prescribing 'the way which leadeth unto life.' The list given comprises those of the second table of the Decalogue with the exception of the tenth. The fifth is placed last, as also in Mk and Lk; its position emphasising duty to parents as a first charge on a rich young man, a charge which could easily be evaded, cf. xv 4 ff. Matth adds (19) 'Thou shalt love thy neighbour as thyself,' cf. Matth xxii 39 (from Lev xix 18) as indicating the spirit of the law, which the young man claimed to have observed (20).

20 b. *what lack I yet?* The young man had shewn his capacity (cf. Mk 21a) for a higher demand than that of the recognised standard (Matth 17 b—19). In our Lord's further reply the higher demand is made. The counsel of poverty (20) as that of celibacy (12) was not for all, but for those only whose wealth hindered them from 'pressing on to perfection,' cf. v 48, Heb vi 1. For the young man, as for others (cf. iv 20, 22, viii 22, ix 9), discipleship must be preceded by renunciation. For him as for others (cf. viii 20) the price asked was too great: for the same call made and answered cf. Paradise of the Holy Fathers, *Life of St Anthony*, p. 6 'The blessed Anthony received the word of the Gospel (Matth xix 21) as a sign to himself, and he reflected that this reading had not taken place as a matter of chance, but in order that the righteous idea (viz. of surrendering his possessions) which had taken up its abode in him might be confirmed.'

23—26 *The spiritual danger of wealth.* Mk x 23—27, Lk xviii 24—27

23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?

26 And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possible.

24. *easier for a camel.* For a proverb introducing the same figure cf. xxiii 24; for the saying as expressing human impossibility cf. Rabbi Sheshith 'Perhaps thou art one of those, who can make an elephant pass through a needle's eye.'

25. *astonished exceedingly.* Matth omits an earlier expression of astonishment (Mk *v.* 24a). Wealth allowed of liberal almsgiving, cf. Mk xii 41; and almsgiving 'doth deliver from death,' cf. vi 2 note, hence wealth was the passport to the kingdom. Our Lord's words imply a reversal of this common estimate: hence the amazement.

26. *looking upon them.* The words are accompanied by a searching look, cf. Mk x 21, 23, Lk xxii 60.

with God. For the divine possibility cf. Gen xviii 14, Job xlii 2.

Additional Note. Neither here nor elsewhere does our Lord condemn wealth as such. He clearly recognises it as a trust to be faithfully and diligently discharged and so as a possible instrument of the higher life, cf. Lk xvi 1—13. On the other hand it may easily become a fatal hindrance to the pursuit of perfection, a stumblingblock to a man's own spiritual progress and his power of helping others (cf. vi 24, Lk xvi 19—31). In this case it must be ruthlessly abandoned. For the two sides of our Lord's teaching on wealth, as a 'trust to be used' and as 'a peril to be escaped,' cf. Peabody, *Jesus Christ and the Social Question*, ch. iv, esp. pp. 208—216.

27—XX 16 *Peter's question and our Lord's answer.* Mk x 28—31, Lk xviii 28—30, cf. xxii 29 f.

27 Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? 28 And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. 29 And every one that hath left houses, or brethren, or sisters, or father, or mother,[1] or children, or lands, for my name's sake, shall receive [2]a hundredfold, and shall inherit eternal life. 30 But many shall be last *that are* first; and first *that are* last.

[1] Many ancient authorities add *or wife*: as in Luke xviii. 29.
[2] Some ancient authorities read *manifold.*

27. *what then shall we have?* Matth thus adds explicitly the question implied in the statement of Peter, Mk x 28. The answer to

the question runs from *v.* 28—xx 16, the opening of the new chapter (see R.V.) marking a false break in the passage. The answer contains (1) a promise to the disciples *v.* 28, to all *v.* 29, (2) a warning *v.* 30—xx 16.

28. *the regeneration.* The verse is peculiar to Matth at this point. Lk xxii 29 f. has a parallel saying in a different context. The word regeneration (παλιγγενεσία) occurs in the New Testament only here and Tit iii 5. In the present passage the nearest equivalent will be the 'new world' (see Dalman, *Words of Jesus*, pp. 177—179). The word is so used by Philo of the renewal of the world after the Flood (*Vita Mos.* ii 12, quoted Allen *ad loc.*) and will stand here for the 'new heavens and new earth' which were to take the place of the existing world at the coming of Messiah, cf. Is lxvi 22, 2 Pet iii 13, Rev xxi 1; for the same thought expressed in a less crudely eschatological form see Rom viii 18—21.

on the throne of his glory: cf. xxv 31: the whole saying is couched in current Apocalyptic language. As assessors of Messiah's throne, the Apostles are to rule the new Israel, cf. Rev iv 21, xx 4.

29. *And every one.* The saying as it occurs in Matth confines the reward to the world to come at the 'regeneration'; he ignores Mk's distinction (*v.* 30) between the present and future rewards.

XX 1—16 *Parable of the labourers in the vineyard*

(1) *Setting of the parable.* The parable gives a vivid picture of countryside life in Palestine in our Lord's day. The system of employment which it illustrates was that under which the labourers (ἐργαται) were hired and paid by the day. They are thus to be distinguished from a householder's regular servants (δοῦλοι, cf. xiii 27 f., xxi 34 f.) and from husbandmen (γεωργοί) to whom a vineyard was let. The labourers would be needed especially at time of vintage or harvest (cf. ix 38). The regular daily wage paid at the close of the day's work (cf. Deut xxiv 15) would be a denarius (see xviii 28 marg.). The village market-place (ἀγορά *v.* 3) would serve as the labour exchange bureau at which employers and those in search of employment could meet. The latter would normally be engaged about 6 a.m. (*v.* 1) and work till sunset. A bailiff (ἐπίτροπος *v.* 8) would be in charge of the work and responsible for paying off the men. Labour would be scarce in vintage time and the time for ingathering short; hence the high value set on the labour of those who were engaged late (3—6) and only worked for part of the day.

(2) *Its teaching.* The teaching of the parable is summed up in the saying of xix 30 repeated in a varied form in xx 16. Closely connected with xix 27—29 the parable was primarily a rebuke to the mercenary spirit shewn by Peter and his fellow disciples. As first in calling and in sacrifice (cf. iv 18—22) they claimed a corresponding preeminent reward (cf. xx 21). But to claim a reward as of debt and to grudge others their reward was in each case to misinterpret the spirit of the

kingdom (cf. xx 22a). Unlike the labour market of the world, rewards were reckoned here of grace not of debt (cf. Lk xvii 10); and service was marked by zealous cooperation in the Master's cause rather than by jealous competition with fellow labourers (cf. Jn iv 36). The result of a spirit of complaint and of envy was to rob service, however long and faithful, of that element of grateful joy (cf. xxv 21, 23) which was its highest reward and to place those who indulged it on a lower level of spiritual attainment than those who had given less labour but had given it freely and without seeking to adjudge their degree of merit.

XX For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. 2 And when he had agreed with the labourers for a [1]penny a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing in the marketplace idle; 4 and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and the ninth hour, and did likewise. 6 And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. 8 And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. 9 And when they came that *were hired* about the eleventh hour, they received every man a [1]penny. 10 And when the first came, they supposed that they would receive more; and they likewise received every man a [1]penny. 11 And when they received it, they murmured against the householder, 12 saying, These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the burden of the day and the [2]scorching heat. 13 But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a [1]penny? 14 Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? 16 So the last shall be first, and the first last.

[1] See marginal note on ch. xviii. 28. [2] Or, *hot wind*

1. *a man that is a householder:* a familiar figure in the parables of Matth: in Mk xiv 14, Lk xxii 11 the house is in the city. But whether in the city or country the house is well equipped and furnished (Matth xiii 52, xxiv 43). Attached to it is land cultivated either for cereal crops (xiii 25, 29 f.) or for vines (xx 1, xxi 33). The owner has a permanent staff of servants (xiii 27 f., xxi 34 ff.) and a steward to provide for their wants (xxiv 45). At vintage or harvest he hires additional labourers (ix 37 f., xiii 30, xx 1 ff.). Occasionally he lets the vineyard for a rent in kind (xx 33 f.).

2. *a penny a day.* The denarius, corresponding to the Greek drachma, was the recognised wage for the labourer, cf. Tob v 14 'What wages shall I give thee? a drachma a day.' The denarius was also the daily pay of the Roman soldier, cf. Tac. *Annal.* i 17.

6. *Why stand ye here...* The householder is moved not only by his own requirements, but by compassion for those whose time is wasted in idleness.

8. *beginning from the last...* A detail which both adds point to the murmuring (10 f.) and illustrates the epigram (ix 30, xx 16) in which the whole is summed up.

12. *These last...* The expression is one of contempt. Their bitterness is reserved for the eleventh hour labourers. 'Envy is frequently more anxious to take from another than to obtain for itself'—Bengel.

14. *my will...* Cf. *v.* 15 'what I will': the words assert the master's freedom to fix his own scale of wages. 'Shall not the Judge of all the earth do right?' Gen. xviii 25.

15. *is thine eye evil:* i.e. Art thou jealous because I am generous? For the expression 'evil eye' of envy cf. vi 23, Prov xxviii 22.

For the warning of the parable cf. *Sayings of the Fathers* i 3 'Be not as slaves that minister to their Lord with a view to receive recompense; but be as slaves that minister to their Lord without a view to receive recompense: and let the fear of heaven be upon you.'

16. *So the last:* a refrain repeated in similar but not identical terms from xix 30: R.V. omits the words which follow in A.V. 'for many be called, but few chosen,' as wrongly inserted here.

17—19 *Third prediction of the Passion.* Mk x 32—34, Lk xviii 31—34

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, 19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

17. *the twelve disciples apart:* the teaching of the Passion is again (cf. xvi 21, xvii 22) expressly limited to the inner circle of disciples: others were struck with the majesty of his progress to Jerusalem (Mk x 32).

18 f. *the Son of man.* The stages of the Passion are given in greater detail than in the earlier prediction: (1) Betrayal to the Jewish authorities and his condemnation by them (18 b). (2) Delivery to the Romans for insult (Mk *v.* 34 adds 'spit upon him'), scourging and death. (3) Resurrection on the third day (cf. xvi 21 b, xvii 23). Lk alone adds at this point (xviii 34) the disciples' misunderstanding of his words (cf. Mk ix 32).

20—28 *Request of the mother of the sons of Zebedee.* Mk x 35—45, Lk omits

20 Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing of him. 21 And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. 23 He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it hath been prepared of my Father. 24 And when the ten heard it, they were moved with indignation concerning the two brethren. 25 But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 26 Not so shall it be among you: but whosoever would become great among you shall be your [1]minister; 27 and whosoever would be first among you shall be your [2]servant: 28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

[1] Or, *servant* [2] Gr. *bondservant.*

20. *Then came.* The occasion prompting the request would naturally be furnished by the promise to the Twelve in xix 28. The two claimed to occupy the highest of the twelve thrones. The claims on behalf of James and John may have rested partly on their kinship by blood

to Jesus (see next note) and partly on the special intimacy with their Master to which they had been admitted (cf. xvii 1). The special preeminence of Peter too (cf. xvi 18, xvii 24 ff.) may have aroused jealousy. Yet the claim was peculiarly inopportune in view of the parable (xx 1—16) and the prediction of the Passion (17—19) which had evidently conveyed nothing to them.

the mother of the sons of Zebedee. Mk x 35 does not mention the mother and puts the request into the mouths of James and John themselves. Matth, perhaps in view of the nature of the request, ascribes it not to the disciples but to the mother; he retains, however, a survival of the original in the plural 'Ye know not,' *v.* 22. The mother of the sons of Zebedee was Salome, and is perhaps to be identified with the sister of the Lord's mother (cf. Jn xix 25 with Mk xv 40, Matth xxvii 56).

22. *Ye know not...* The request revealed a complete misconception of the nature of Christ's kingdom. They thought of it as an Oriental despotism, in which rank would be assigned at the arbitrary caprice of the monarch (*v.* 21, cf. xiv 7). They had forgotten both the conditions upon which admission to the kingdom was won (xviii 3, cf. v 20) and the principle upon which degrees of dignity were assigned (26 f., cf. xviii 4).

the cup... The figure primarily recalls the royal banquet of the kingdom, cf. Lk xxii 29 f., but here has a darker shade of association: for the cup of suffering cf. xxvi 39, Ps lxxv 8, Is li 17, Lam iv 21.

about to drink: Mk *v.* 38 has the present 'I drink': for our Lord the Passion had already begun.

We are able. The claim was sincere, a high act of self-committal, and as such was accepted (*v.* 23): the unknown future was to reveal all that it involved: for James it was fulfilled through Herod's sword (Acts xii 2), for John through a long life of service and suffering, cf. Rev i 9, Jn xxi 22 f.

23. *prepared of my Father:* rewards in Messiah's kingdom are taken out of Messiah's hands and placed in those of a Higher: thus claims to favouritism are at once and for ever set aside.

24. *moved with indignation.* The spirit of mutual jealousy, shewn by the ten, had previously broken out, xviii 1, cf. Mk ix 34. Lk places the dispute (xxii 24) during the last supper: and it was in view of this spirit that the Lord gave the object lesson of washing the disciples' feet, Jn xiii 1 ff.

25 ff. *But Jesus called them.* Our Lord's reply to the remonstrance sets Gentile methods in vivid contrast with those of His kingdom. It is a strong appeal to the Jewish sense of *noblesse oblige*, cf. v 47, vi 7. He cites four degrees of rank—rulers, great ones, ministers, slaves: in the kingdom the first (rulers) are to be as the last (slaves): the second (great ones) as the third (ministers). The higher the rank, the greater is to be the self-humiliation: of this the Son of man is the supreme example, who though Master and Lord (Jn xiii 13) was content to live the life of a servant and die the death of a felon (cf. Phil ii 5—8).

28. *to give his life*... The sacrifice was one, which offered throughout the life (cf. Jn viii 29 b) culminated in self-surrender to death (cf. Phil ii 7 f.). *a ransom for many:* a first reference to the redemptive character, far reaching in its effects (see xxvi 28 note), of the sacrifice thus offered. The word (λύτρον), found here only (cf. Mk x 45) in New Test., is used in the LXX for the price paid for redeeming, e.g. slaves Lev xix 20, captives Is xlv 13, life Ex xxi 30. The deliverance so effected is λύτρωσις (cf. Heb ix 12) or ἀπολύτρωσις (cf. Rom iii 24, Eph i 7). In the words 'for many' there is perhaps a conscious reminiscence of Is liii 12 'bare the sin of many': and the whole phrase is itself perhaps directly recalled in St Paul's yet more striking words 1 Tim ii 6 'who gave himself a ransom for all.'

29—34 *Healing of two blind men at Jericho.* Mk x 46—52, Lk xviii 35—43

Matth has a closely parallel incident, the details of which appear to be borrowed from the present narrative, in ix 27—31: see notes *ad loc.*

29 And as they went out from Jericho, a great multitude followed him. 30 And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. 31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou Son of David. 32 And Jesus stood still, and called them, and said, What will ye that I should do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

29. *from Jericho:* Lk xviii 35 places the incident on the approach to Jericho, and that of Zacchaeus during the passage through the city (xix 1). Our Lord had left Peraea, beyond Jordan (xix 1), crossed the river and traversed the seven miles of plain, meriting the term 'divine' (Jos. *B. J.* iv 8, 3) for its climate and fertility, which separated the river from the city. There remained only the final stage, about eighteen miles, of the journey to Jerusalem (cf. xxi 1): for the road from Jerusalem to Jericho see Lk x 30.

30. *two blind men:* so ix 27. Mk and Lk mention only one, Mk giving the name—the son of Timaeus, Bartimaeus—and both adding the occupation—begging.

son of David: for the title accorded by the blind men cf. ix 27 note.

34. *touched their eyes:* a detail peculiar in Matth in this incident, but the usual accompaniment in healing blindness: so ix 29, Mk viii 23, Jn ix 6. The setting of the incident gains a special appropriate-

ness, perhaps directly intended, in view of the narrative immediately preceding of the spiritual blindness of the two disciples.

XXI—XXV. *Character and structure of section.* This group of chapters may be taken as forming a single section in the main structure of the Gospel. It is arranged with a view to producing the maximum of effect upon the reader. It carries to a climax that presentation of Jesus, His work and teaching, with which the Gospel has been mainly concerned. Like the whole Gospel so especially this passage is concentrated upon the imminent coming of Messiah to judge and to reign. Its incidents and teaching, whether directed to the nation as a whole (xxi 1—22), the religious parties within it (xxi 23—xxiii 36), Jesus' own disciples (xxiv 1—xxv 30), or all the nations (xxv 31—46), are all by way of warning or denunciation in view of the Advent of the Son of man. The order of Mk (xi—xiii) is closely followed, yet there is much additional matter so inserted and combined with the Marcan framework as to impart to the whole passage a special cumulative and concentrated force.

The following is the arrangement into which the group of chapters falls:

xxi 1—22 *Three acted parables of national warning*

xxi	1—11	Messiah's entry into David's capital	
	12—17	Cleansing of the Temple	
	18—22	Withering of the barren fig tree	

xxi 23—xxiii 39 *Jesus and his enemies*

xxi	23—27	Challenge of Jewish authorities and the reply	
	28—32	The two sons	Three parables of judgment on the Pharisees
	33—46	The wicked husbandmen	
xxii	1—14	The marriage feast	
	15—22	The Pharisees and the tribute money	Three test questions
	23—33	The Sadducees and the resurrection	
	34—40	The Pharisees and the great commandment	
	41—46	Jesus' counter question	
xxiii	1—12	Warning against the Pharisees' example	
	13—36	Denunciation of the Pharisees	
	37—39	A patriot's lament over the apostate city	

xxiv—xxv 30 *Jesus and his disciples*

xxiv	1—3	The destruction of the Temple and Messiah's Advent	
	4—44	Signs and warnings	
	45—51	The faithful and true servant	Three parables of warning
xxv	1—13	The ten virgins	
	14—30	The ten talents	

xxv 31—46 *Jesus and all nations*

xxv	31—46	Parable of the sheep and the goats

The foregoing analysis will serve to bring out the special features in Matth's structure of the passage. The main parables form a group of seven (cf. ch. xiii), containing two groups each of three and a culminating one. Of these parables those of the two sons (xxi 28—32), the ten virgins (xxv 1—13), and the sheep and the goats (xxv 31—46) are peculiar to Matth, while those of the marriage feast (xxii 1—14) and the ten talents (xxv 14—30), which have parallels in Lk xiv 16 ff., xix 12 ff., appear in Matth in a different context. Further he omits from the Marcan narrative (xii 41—44) the incident of the widow's mite, and in ch. xxiii enlarges and masses together sayings bearing on the main theme (cf. Mk xii 38—40, Lk xx 45—47, xi 39—52). Here again cumulative force is added to the prophetic denunciation by the sevenfold woe in which it takes shape.

XXI 1—11 *Messiah's entry into David's capital.* Mk xi 1—11, Lk xix 29—44, cf. Jn xii 12—19

As described in Matth and the Synoptists, the royal progress into Jerusalem represents a reversal of our Lord's previous habits. Hitherto he had shunned publicity (cf. xii 16 ff.): now he courts it. Hitherto he had withdrawn from the enthusiastic homage of the populace (cf. Jn vi 15): now he surrenders to it. His action is represented as the deliberate assumption of a public rôle, viz. that of Messianic king—so the multitude interprets it, offering appropriate homage both by their actions (*v.* 8) and spoken greetings (*v.* 9). It would seem then that now at length on the eve of his Passion he claims from the Jewish people the public recognition of his Messianic royalty. Yet it may be that the impression thus gained from the Synoptic writers is less correct than that suggested by St John. The latter describes the action of Jesus in mounting the ass (xii 14) as taken *after* the greeting and plaudits of the crowd. In other words, his action is rather a corrective than a stimulant of their enthusiasm. The populace desired as once before (Jn vi 15) to invest him with the surroundings of Davidic kingship, with which they associated their conception of Messiah. This conception our Lord now as always deliberately rejects. He does not indeed disclaim the title of Messianic king, but by his consciously adopted fulfilment (Jn xii 14 b, 15) of the prophecy of Zechariah (ix 9) places himself not among the great ones of the earth, but among the meek and lowly. He is king by right of humble service (cf. Matth xx 28, Lk xxii 27). At the time the disciples did not understand the significance of the action (Jn xii 16). They were one with the multitude in the misguided patriotism of the moment (Matth xxi 7, cf. Lk xix 37). Only later in the light of the Passion and Resurrection (Jn xii 16 b) did they discern the significance of the incident and learn to associate it with a particular Messianic prophecy (Matth xxi 4 f.,

Jn xii 16 b) which had represented Zion's king as advancing to his capital not in regal splendour but in humble and lowly estate.

For a vivid description of the entry see Stanley, *Sinai and Palestine*, ch. iii, pp. 189—193, 3rd ed. Mohammed's victorious entry into Mecca affords an interesting comparison; see Muir, *Life of Mohammed*, pp. 406—410, ed. 1912.

XXI And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, 2 saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. 3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 Now this is come to pass, that it might be fulfilled which was spoken [1]by the prophet, saying,

5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus appointed them, 7 and brought the ass, and the colt, and put on them their garments; and he sat thereon. 8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. 9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this? 11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

[1] Or, *through*

1. *Bethphage:* Mk and Lk have 'Bethphage and Bethany'; our Lord had spent the previous evening at the latter place (Jn xii 1—12). Bethany, 'the house of dates,' probably the modern 'El Azariyeh,' lay fifteen furlongs (Jn xi 18) from the city on the south-east slope of Olivet. The site of Bethphage, 'the house of figs,' cannot be identified.

2. *an ass tied, and a colt:* so *v.* 7. Mk and Lk 'a colt tied,

whereon no man ever yet sat.' Matth duplicates (cf. also viii 28, xx 30), probably in this case to bring the event more exactly into correspondence with the prophecy (*v.* 5), which forms the central point of the narrative.

3. *The Lord hath need...* The title (ὁ Κύριος) as a recognised description of Jesus is found in Matth here only and in xxviii 6: it is far more common in Lk. The phrase implies that the owner was a disciple, who would at once recognise Jesus' claims (cf. xxvi 18), and comply with them (3 b).

4. *this is to come to pass, that...* Matth alone of the Synoptists quotes this prophecy with the usual introductory formula: cf. Jn xii 4 f. The first line 'Tell ye...Zion' is based on Is lxii 11, the remainder is taken from Zech ix 9. In reading 'an ass *and* upon a colt' Matth is following the LXX, which would naturally be so rendered. The Hebrew original would rather run as R.V. 'an ass, *even* upon a colt.' The passage in Matth's form may also be intended to suggest the fulfilment of the promise to Judah, Gen xlix 11 'Binding his foal unto the vine, and his ass's colt unto the choice vine.'

8. *spread their garments in the way.* For this method of honouring a royal personage cf. 2 K ix 13, Jehu; cf. also Aeschylus, *Agamemnon* (Browning's translation):

> *Clytemnestra.* And now to me—dear headship!
> Dismount thou from this car, not earthward setting
> The foot of thine, O king, that's Ilion's spoiler!
> Slave maids, why tarry? whose the task allotted
> To strew the soil of the road with carpet spreadings,
> Immediately be purple-strewn the pathway.

9. *the multitudes.* Two throngs are distinguished, one leading and the other following the central Figure. So Jn xii 17 f. distinguishes the multitude which had been with Jesus at Bethany and presumably had accompanied him from Peraea and Galilee, from another which had come to meet him from Jerusalem and headed the return procession to the city (Jn xii 12 f.); see Edersheim, *L. and T.* vol. ii, p. 367.

Hosanna to the son of David... The cry of the throngs, at the descent of the mount of Olives, cf. Lk xix 37, is an echo of Ps cxviii 25 f. the closing verses of the Hallel (cf. xxvi 30), sung traditionally at the Feast of Tabernacles, when palm branches, themselves called Hosannas, were waved at the words 'Save Lord we beseech thee.' 'Ps cxviii 25—28 was also chanted antiphonally by the people of Jerusalem, as they went to welcome the festive pilgrims on their arrival' (Edersheim, *L. and T.* vol. ii, p. 368). Matth's addition 'to the son of David' (cf. *v.* 15) represents Messiah himself as the pilgrim whom they greet; for the phrase cf. *Didache*, ch. x, 'Hosanna to the God of David.' In the cry as so used 'Hosanna' had ceased to be a petition and become an exclamation of joy: 'Hail!' parallel to 'God save the King!' Lk (xix 38) substitutes 'Glory' for the Jewish phrase 'Hosanna.' The words 'Blessed is he...Lord' are taken up later by our Lord (xxiii 39) and turned to purposes of warning.

10 f. *all the city was stirred:* so before (ii 3) all Jerusalem had been 'troubled' at the news of the birth of the King of the Jews: the sentiment of the city was divided between fear and curiosity. The answer to the question (*v.* 11) represents the popular view of our Lord's character: He is the Nazarene prophet.

12—17 *Cleansing of the Temple.* Mk xi 15—19, Lk xix 45—48, cf. Jn ii 13—22

The time. The Synoptists disagree as to the day. Matth and Lk (xix 45) place the cleansing on the same day as the entry into the city. According to Mk our Lord inspects the Temple that day (xi 11) but cleanses it the next (xi 15 ff.). The Synoptists however agree in dating the incident at the close of our Lord's ministry. In the fourth Gospel (Jn ii 13 ff.), it stands as almost the initial act of the ministry. It may be that both are right, and that Matth xxvi 61 (Mk xiv 58) is a reference to the earlier cleansing (cf. Jn ii 19). But it may be that Jn is correcting the earlier evangelists, and that the incident occurred once only. The Synoptic writers, dealing hitherto exclusively with the Galilaean ministry, may have postponed the insertion of the narrative to the point at which our Lord makes his first public entry into the Holy City. Both Synoptists and Jn agree in marking the incident as the first public act of the ministry in Jerusalem, and as eliciting a challenge on the part of the religious authorities (Matth xxi 23, Jn ii 18).

Scene and circumstances. The incident occurred not in the inner sanctuary (ναός, cf. Jn ii 20) but the outer precinct, the court of the Gentiles. Here with the connivance of the High Priests had intruded the money-changers (12) (κολλυβισταί so called from the 'kolbos' or commission charged on money of foreign coinage changed into Jewish). Here too sat the sellers of doves (cf. Lk ii 24), sheep and oxen (cf. Jn ii 14) for sacrifice. Thus the sacred enclosure had become a house of merchandise (Jn ii 16). But it was also a den of robbers (Matth xxi 13). Iniquitous profits were often made on the sales[1]. The Temple market was accordingly an unpopular institution, and brought public discredit on the high priestly party, to which the major portion of the profits went. Thus it was that our Lord's act had the support of the people (cf. *vv.* 14 ff.), and met with no open resistance. The market was swept away in an outburst of popular indignation three years before the fall of the city.

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[1] An example is given in Tract. Cherith i 7 (quoted by J. Lightfoot, *Hor. Heb.* on Matth xxi 12). Rabbas Simeon ben Gamaliel finding doves sold for golden denars (circ. 14*s.* 6*d.*) said 'By this Temple I will not lie down to rest this night unless they are sold for silver denars (8½*d.*)': a decree of the Council was passed and on that very day doves were sold for two quadrantes (farthings).

Significance. The action is a definite assertion of Messianic authority, marking the presence in the Temple of 'one greater than the Temple' (xii 6). The authority is exercised first in the purging of the sacred structure, then in the using of it for actions of beneficence. Both were actions characteristically Messianic. For the one (*vv.* 12 f.) cf. Mal iii 1—3, the Lord in his Temple purifies the sons of Levi; for the other (*v.* 14) cf. Is xxxv 4—6, Messiah's presence is marked by the healing of the blind and the lame.

12 And Jesus entered into the temple [1]of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 13 and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers. 14 And the blind and the lame came to him in the temple: and he healed them. 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, 16 and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went forth out of the city to Bethany, and lodged there.

[1] Many ancient authorities omit *of God*.

12. *money-changers*... Mk adds another abuse of the sacred enclosure, viz. its use as a common passage way from one part of the city to another (xi 16): this also was prohibited by our Lord.

13. *It is written.* Our Lord's quotation is from Is lvi 7. Mk retains 'for all the nations,' omitted by Matth. The second part of the statement recalls Jer vii 11. The substitution by Matth of 'make it' (pres.) for 'have made it' (Mk and Lk) perhaps suggests the anticipation of scenes of violence yet to be enacted in the Temple.

14—16. The verses are peculiar to Matth, and take the place of Mk xi 18, cf. Lk xix 47 f. Matth at this point emphasises the healing work rather than the 'teaching' (Mk). See on xix 2.

16. *did ye never read.* For this form of citing a quotation against an objector cf. xii 3, 5, xxi 42. The quotation is from the LXX of Ps viii 2, which has 'praise' for the Hebrew 'strength.' The LXX version may here have preserved the original reading.

18—22 *Withering of the barren fig tree.* Mk xi 12—14, 20—25. Lk omits, but cf. xiii 6—9

18 Now in the morning as he returned to the city, he hungered. 19 And seeing [1]a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. 20 And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? 21 And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

[1] Or, *a single*

18. *in the morning.* Mk places the cursing of the fig tree during the journey from Bethany (Mk xi 12) to the city on the morning after the triumphal entry, but puts the notice of the result (*vv.* 20 f.) and the teaching upon the incident (*vv.* 22—25) during the corresponding journey on the following morning. Matth both abbreviates the narrative and also heightens the effect of the miracle by describing the result as at once (19 b) following our Lord's words and as at once (20) noticed by the disciples.

19. *nothing thereon, but leaves...* The tree was not cursed for having no fruit, for it was April and figs were not usually ripe till June (Mk xi 13 b). But the tree by its leaves gave promise of fruit, and it was cursed for its cloking a real barrenness under a professed fruitfulness. It was a real hunger (*v.* 18) and a real expectation (cf. Mk xi 13 a) which drew our Lord to the distant solitary tree; it was not (see Dummelow, *One-Vol. Commentary, ad loc.*) a piece of acted symbolism throughout (cf. Jer xiii 1 ff., xxvii 2 ff.), but a truly human incident and need which was turned to uses of spiritual teaching (cf. Jn iv 6 f.). The fig tree with leaves and no fruit was the Jewish people, and especially those of Jerusalem: professing spiritual wealth by Temple ceremonial, regard for the minutiae of the law and the ordered round of fast and festival, they yet were barren of true religion. The withering of the tree was the divine sentence of spiritual blight and dryness (cf. Rom xi 8, 25) that would fall upon Israel.

21. *Jesus answered...* The impression made on the disciples was that of the immediacy (*v.* 20) of the effect of the Lord's words. Its symbolic significance would only come home to them in the course of reflection, and it is upon the immediate impression that the teaching

given at the time (*vv.* 21 f.) is based. It is turned into a lesson on the power of faith (cf. xiv 31, xvii 20); faith exercised in prayer (22) should avail for this and yet greater works (cf. Jn xiv 12).

this mountain. The expression was a proverbial one of an action humanly impossible (cf. xvii 20, 1 Cor xiii 2). The rabbis in solving difficult questions were known as 'uprooters of mountains.'

22. *believing.* Matth omits here a second condition of effectual prayer, a forgiving spirit (Mk xi 25), as already emphasised vi 14 f., xviii 35.

23—27 *Challenge of Jewish authorities and the reply.* Mk xi 27—33, Lk xx 1—8

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one [1]question, which if ye tell me, I likewise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? 26 But if we shall say, From men; we fear the multitude; for all hold John as a prophet. 27 And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.

[1] Gr. *word.*

23. *the temple.* Mk xi 27 says he was 'walking in the temple,' i.e. in one of the porches or colonnades of the outer court (cf. Jn x 23), a recognised place for teaching.

chief priests and the elders... Mk and Lk add the 'scribes,' thus enumerating the three elements of which the Sanhedrin was composed (cf. xxvi 57, 59).

By what authority. The action called in question was primarily that of assuming control over the Temple (*vv.* 12 f.), but it included also his assumption of the rôle of authoritative teacher (cf. Mk i 27). Himself without the credentials of Priest or Rabbi, he had intruded into the province of both, and had exercised powers which superseded priestly and rabbinical privilege.

24 ff. *And Jesus answered...* The counter question is concerned with the Baptist's prophetic claims. The question was a legitimate one, for it was the express duty of the Sanhedrin to discriminate between true and false prophecy. If they allowed John's claim, they

must also allow that of Jesus, to whom he testified. If they denied his claim, they exposed themselves to popular refutation. If they abdicated their duty of deciding on the authority of the Baptist's ministry, they could not claim to adjudicate on the actions of Jesus.

27. *Neither tell I you.* They lacked the primary condition of an answer, viz. readiness to obey authority when recognised (cf. xix 16 f. note).

28—32 *Parable of the two sons.* Matth only

28 But what think ye? A man had two sons; and he came to the first, and said, [1]Son, go work to-day in the vineyard. 29 And he answered and said, I will not: but afterward he repented himself, and went. 30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. 31 Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

[1] Gr. *Child.*

28. *two sons.* The contrast emphasised in the parable is not that between Jews and Gentiles, to the disparagement of the former, but between the lowest of the people (cf. ix 10 f.) and the religious authorities, to the disparagement of the latter. The publicans and harlots, recognised as outcasts from the covenant, yet accepted the condition of repentance involved in John's baptism. The Pharisees 'seeking to establish their own righteousness' (Rom x 3, cf. Matth v 20) repudiated the 'way of righteousness' which John preached (cf. iii 7), even when they saw the result of its acceptance in others (xxi 32 b, cf. Lk vii 29 f.).

31. *the kingdom of God*, in place of the usual 'kingdom of heaven.' Here only and xii 28, xix 24, xxi 43. See Introd. pp. xii f.

32. *in the way of righteousness*, i.e. as a teacher of the higher righteousness (cf. iii 15), of which the Pharisees were the professed disciples. For the expression cf. xxii 16 'the way of God.'

33—46 *Parable of the wicked husbandmen.* Mk xii 1—12, Lk xx 9—18

The parable is one of three (cf. the sower xiii 1 ff., Mk iv 1 ff., Lk viii 4 ff. and the mustard seed xiii 31 f., Mk iv 30 ff., Lk xiii 18 f.)

which occur in all three Synoptists. Like them, it is taken from Jewish country life (cf. xx 1 ff. Introd. note). The owner establishes and equips a vineyard and lets it to tenants, himself living away. He receives as rent a certain proportion of the produce in kind, for which he sends at vintage time. The interpretation suggested is the following. The householder is Jehovah; the vineyard the land and religious privileges of Israel; its fruits the use by the nation of its gifts as a trust from God on behalf of the world. The husbandmen are the rulers, kings and priests, ruling in God's name. The servants are the prophets sent again and again to summon rulers and people to repentance. The son is Messiah, heir to the kingdom, whom the authorities recognise but reject. Hence they are deprived of their religious privileges in favour of others.

33 Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. 34 And when the season of the fruits drew near, he sent his [1]servants to the husbandmen, to receive [2]his fruits. 35 And the husbandmen took his [1]servants, and beat one, and killed another, and stoned another. 36 Again, he sent other [1]servants more than the first: and they did unto them in like manner. 37 But afterward he sent unto them his son, saying, They will reverence my son. 38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. 39 And they took him, and cast him forth out of the vineyard, and killed him. 40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons.
42 Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,
The same was made the head of the corner:
This was from the Lord,
And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth

[1] Gr. *bondservants.* [2] Or, *the fruits of it*

the fruits thereof. 44 [1]And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. 45 And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. 46 And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

[1] Some ancient authorities omit ver. 44.

33. *a vineyard.* A common figure in Old Testament for Israel and its covenant privileges. The details of the parable are indeed based upon Is v 1—7; the vineyard, the house of Israel (*v.* 7) produces only wild grapes in spite of every care bestowed upon it, and is condemned to ruin and waste. Cf. also Ps lxxx 8 ff., Jer ii 21, Ezek xvii 6 ff.

set a hedge...built a tower. Is v 2 speaks of yet another form of protection 'made a trench': for the tower cf. Job xxvii 18, Is i 8.

35 f. *took his servants...other servants.* The allusion is to the successive attempts on the part of the rulers of Israel to oppress and persecute the prophets: instances of such persecution would be that of Elijah by Ahab (1 K xix 2 ff.), Micaiah by Ahab (1 K xxii 26 ff.), Amos by Amaziah (Am vii 10 ff.), Jeremiah by the princes (Jer xxxviii 4 ff.).

37. *afterward he sent unto them his son.* The culminating act of divine mercy is met by the culminating act of rebellion (38 f.). As Jehovah was the same throughout Israel's history in his purpose of redemption, so the nation was the same throughout in its rejection of his message and messengers.

39. *out of the vineyard:* cf. Heb xiii 12 f. The heir, recognised as such (*v.* 38), is expelled from his own heritage (Jn i 11), hence the intensity of the guilt: for the plot (*v.* 38) cf. Gen. xxxviii 18—20.

41. *They say unto him.* Mk (*v.* 9), followed by Lk (15 f.), puts both question and answer into Jesus' mouth and omits the further sentence pronounced later, cf. *v.* 43. Matth brings the parable to a dramatic climax by representing the religious leaders present (cf. *v.* 45) as unconsciously pronouncing their own doom, cf. xii 37 note, xxv 24 ff., 2 Sam xii 5 f.

42. *Did ye never read:* cf. *v.* 16. The quotation from the LXX of Ps cxviii 22 f. serves to turn upon the Pharisees the verdict which they themselves have pronounced, cf. 2 Sam xii 7. The passage was a familiar one interpreted Messianically of Israel, despised and oppressed by Gentile powers, yet rising to headship over them; here in the irony of a new setting it is aimed against those in whose favour it was usually cited. Jesus rejected of the rulers of Israel would yet be the cornerstone of the new Israel.

44. *he that falleth...* Not in Mk: the verse is omitted by 'some

ancient authorities' (see marg.) and perhaps is interpolated in Matth from Lk xx 18. The figure of the cornerstone, taken up in *v.* 42 and used in a Messianic sense, suggests two parallel figures in Old Test.: (1) 'the stone of stumbling and rock of offence,' cf. Is viii 14: for the figure as used of Christ cf. Lk ii 34, Matth xi 6, xiii 57; (2) 'the stone cut out without hands, which smote...and brake in pieces...' (Dan ii 34), interpreted originally of Israel and the heathen powers (*vv.* 44 f.).

46. *feared the multitudes:* cf. *v.* 26. For the impotence of the Pharisees in face of popular enthusiasm, cf. Jn xii 19. No fiat of the authorities repudiating the prophetic character of John or of Jesus could avail against the popular recognition (cf. xxi 11). Rather the latter coerced them into inaction.

XXII 1—14 *Parable of the marriage feast.* Cf. Lk xiv 16—24

XXII And Jesus answered and spake again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, 3 and sent forth his [1]servants to call them that were bidden to the marriage feast: and they would not come. 4 Again he sent forth other [1]servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. 5 But they made light of it, and went their ways, one to his own farm, another to his merchandise: 6 and the rest laid hold on his [1]servants, and entreated them shamefully, and killed them. 7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. 8 Then saith he to his [1]servants, The wedding is ready, but they that were bidden were not worthy. 9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. 10 And those [1]servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. 11 But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment: 12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. 13 Then the king said to

[1] Gr. *bondservants.*

the [1]servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. 14 For many are called, but few chosen.

[1] Or, *ministers*

1. *And Jesus answered...* The reply to the impotent attempt on Jesus (xxi 46) is a crowning parable of judgment on rulers and nation. The Messianic kingdom was frequently pictured as a feast (cf. Lk xiv 15, xxii 30) which the faithful Israelites would share with the patriarchs (cf. viii 11) and of which the excluded Gentiles would be distant and envious spectators. A close parallel, perhaps consciously drawn upon in the present instance, is found in the invitation to Wisdom's feast, Prov ix 1—5. In the parallel parable in Lk context and details are different, and if the two parables had a common source the original has been considerably modified in course of transmission. The special features of the parable, as found in Matth, serve to emphasise the greatness of the insult offered and the severity of the sentence pronounced. It is the marriage feast of a king's son and the king himself who invites (2 f.). The rejection of the call proceeds from refusal (3 b) to indifference (5 a), and finally to violence (6). Hence the sentence of destruction on the guilty and their city (7), and the substitution of other guests (9 f.).

3. *to call them that were bidden...:* the king thus complying with the full requirements of Jewish etiquette. 'What,' said the Rabbis, 'was the boast of the men of Jerusalem? Not one of them went to a banquet, unless he were twice invited' (Dummelow, *One-Vol. Commentary, ad loc.*).

5. *made light of it*—a greater insult than that of making excuses, cf. Lk xiv 18—20.

7. *destroyed...and burned...* The two verses (6 f.) serve to bring the parable into line with the last (cf. *vv.* 35—41), and perhaps for this reason were inserted in it. Further, if the Gospel took shape (see Introd. p. ix) after the fall of Jerusalem, the sentence may have derived its special features in view of the event.

10. *both bad and good.* So in the parable of the drag-net (xiii 47 ff.) good and bad are first intermingled and finally separated. It is this feature, viz. the mixed character of the guests, which serves as the connecting link with the sequel of the parable.

11 ff. *when the king came in.* Lk inserts no such sequel to the corresponding parable of the great supper (xiv 16—24). Possibly the parable of the marriage garment reached Matth as an independent fragment and was inserted here as an appropriate eschatological epilogue to the main parable, as pointing to a final sifting and separation (cf. xiii 30, 48 ff.) in view of Messiah's kingdom. There is no corresponding parable in the other Gospels. Its language is perhaps intended to recall that of Zeph i 7 f. 'punish...all such as are clothed with foreign apparel.' For an interesting exposition of the parable see Von Hügel, *Mystical Element* ii pp. 155 f.

A Rabbinical parable, remarkable both for its likeness to and its difference from that in Matth, is worthy of quotation. R. Jochanan ben Zakkai said: This is like to a king who invited his servants to a feast, but did not appoint the time. The wise among them robed themselves, and sat themselves down at the door of the king's house. The foolish amongst them went about their occupations. They said: Is there a feast without trouble? Suddenly the king called his servants. The wise went in before him robed as they were; and the foolish went in before him unadorned as they were. The king rejoiced at seeing the wise, but he was angry at seeing the foolish. He said: Those who are prepared for the feast may sit, and eat and drink; those who are unprepared for the feast may stand, and wait and look on.

12. *Friend:* cf. xx 13, xxvi 50, a title not of affection but rather of alienation.

13. *cast him out:* for the sentence cf. viii 12 f., xxiv 50 f.

14. *many called, few chosen.* The proverbial saying, wrongly inserted xx 16 (see A.V.), is appropriate here as a summary of the sequel of the parable (11–13). Many, Gentiles and social outcasts (xxi 31), good and bad (xxii 10), are 'called' into the Christian ecclesia to wait for the coming kingdom: but their eventual 'choice' for admission to that kingdom depends on a further qualification (cf. Rom xi 20—22) to which few only attain (cf. vii 14).

15—22 *The Pharisees and the tribute money.* Mk xii 13—17, Lk xx 20—26

15 Then went the Pharisees, and took counsel how they might ensnare him in *his* talk. 16 And they send to him their disciples, with the Herodians, saying, [1]Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19 Shew me the tribute money. And they brought unto him a [2]penny. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. 22 And when they heard it, they marvelled, and left him, and went their way.

[1] Or, *Teacher* [2] See marginal note on ch. xviii. 28.

15. *ensnare him in his talk.* They no longer attempt forcible arrest (xxi 46), but seek rather to elicit from him some compromising

statement, which could be construed into disloyalty to the Roman authorities (cf. Lk xx 20), just as earlier they had watched for some action or statement (cf. xii 10) which could be laid to his charge before the Sanhedrin.

16. *their disciples, with the Herodians.* Their method is to keep in the background themselves and to send unofficial adherents of their party (for the disciples of the Pharisees cf. xii 27 'sons,' Mk ii 18, Jn i 24): with them are combined in unnatural alliance the Herodians (Mk xii 13), traditional opponents of the Pharisaic nationalism; so on another occasion (xxi 45) chief priests (Sadducees) are combined with Pharisees; for the Herodians see Introd. p. xliv.

Master, we know... Jesus is approached with the deference due to a recognised Rabbi, who had won a reputation for original and authoritative teaching. The compliment thus paid him was in itself an unconscious criticism of the method of the scribes, who relied upon human tradition and accommodated their teaching to human convenience (cf. vii 29, xv 3—6).

regardest not the person: literally 'lookest not upon (Lk 'acceptest not') the face of men,' i.e. judging and treating them on their face value (cf. Jn vii 24): for God as no respecter of persons cf. Acts x 34, Rom ii 11, Gal ii 6.

17. *Is it lawful...* The question was one which might well be asked of a great Rabbi: the Zealot party, with which the Pharisees had sympathy, held that the rule of God carried with it the refusal to pay tribute to a foreign power.

tribute: i.e. the capitation tax collected by the procurator and paid into the imperial treasury (cf. xvii 25).

18. *ye hypocrites:* Matth only: Mk however (*v.* 15) has 'their hypocrisy' for Matth's 'wickedness.' In Matth and the circle for which he wrote the title hypocrite has become a recognised title of reproach for the Pharisees (cf. vi 2, 5, 16, xxiii 13 ff.). It was generally applied later in the Palestinian church to the unconverted Jews, cf. *Didache*, ch viii 1, 2. It is far less common in Lk (3), Mk (1).

19. *Shew me the tribute money.* The Pharisees would not carry coinage stamped with the idolatrous image and superscription; it would have to be procured elsewhere (Mk 'bring me'). The coin brought, the denarius (cf. xx 2, 9), was the standard Roman coin: the image and superscription of the contemporary denarius would be as follows:

Obv. Ti. Caesar Divi Aug. F. Augustus. Head of Tiberius, right, laureated.

Rev. Pontif. Maxim. Livia, seated right, holding sceptre and flower.

20. *Whose is this image...* It was a Rabbinical maxim that 'wheresoever the money of any king is current, there the inhabitants acknowledge that king for their lord'; hence the currency of the denarius in Judaea amounted to an acknowledgment of the Roman government.

21. *Render therefore unto Caesar...* The word for 'render' is commonly used (cf. xviii 25, 28, xxi 41) of the payment of what is due. The Pharisees had used the word 'give' (*v.* 17) as though tribute were a charity not a debt.

ADDITIONAL NOTE. Our Lord's answer serves not only to silence the Pharisees (22) but to assert a positive principle of far-reaching significance. It involved the condemnation of the Jewish theocratic ideal, as traditionally held, and the identification of Church and state which it involved. The theory that the government of God excluded any form of civil government had in practice broken down. The fiction of it had however been maintained, so long as the civil ruler was of Jewish lineage and so could be regarded as vicegerent of God; and the rule of the Hasmonean king-priests had given the theocratic theory fresh life and embodiment. With an alien and Gentile government however it could not be reconciled. Caesar was neither God nor God's vicegerent and in theory loyalty to Caesar was disloyalty to God. Over against the view current in Jewish nationalist circles our Lord sets the duty of obedience to the civil ruler, alien and Gentile though he be. The kernel of true religion was not bound up with any particular form of civil government, while at the same time it depended for its due exercise on the order which the latter maintained. The Apostles seem to have been faced with the same question in dealing with the early Christian communities. For some, at any rate, the headship of Christ involved exemption from earthly loyalty. Against this view the Apostles protested (cf. Rom xiii 1—7, 1 Pet ii 13 f., 17), pleading for the recognition of the existing civil authority as itself of divine sanction and as the guarantee of that stable order of society through which alone the work and worship of the Church could be carried on, cf. 1 Tim ii 1 f.

23—33 *The Sadducees and the Resurrection.* Mk xii 18—27, Lk xx 27—40

23 On that day there came to him Sadducees, [1]which say that there is no resurrection: and they asked him, 24 saying, [2]Master, Moses said, If a man die, having no children, his brother [3]shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; 26 in like manner the second also, and the third, unto the [4]seventh. 27 And after them all the woman died. 28 In the resurrection therefore whose wife shall she be of the seven?

[1] Gr. *saying.* [2] Or, *Teacher*
[3] Gr. *shall perform the duty of a husband's brother to his wife.* Compare Deut. xxv. 5. [4] Gr. *seven.*

for they all had her. 29 But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as angels[1] in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living. 33 And when the multitudes heard it, they were astonished at his teaching.

[1] Many ancient authorities add *of God*.

23. *Sadducees, which say...* For the history and tenets of the Sadducees see Introd. p. xliii f. They are mentioned in this passage only in Mk and Lk, cf. Matth iii 7, xvi 1, 6, 11 f. In the Acts, cf. iv 1, v 17, they take the lead in opposition to the Apostles. In their denial of the more recent developments of Jewish belief our Lord is definitely opposed to them; in the present incident he meets their disbelief in the resurrection. For his teaching on angels, which the Sadducees also denied (cf. Acts xxiii 8) cf. *v.* 30, xviii 10.

24. *Moses said...* The reference is to the Levirate law, Deut xxv 5—10. For examples see that of Onan, Gen xxxviii 8, from the LXX of which the phrases for 'marry,' see marg., and 'raise up seed' are derived: also that of Boaz' marriage with Ruth after the refusal of the nearer kinsman, Ruth iv 5—10.

25—28. *Now there were with us.* The instance cited by the Sadducees is an extreme case, perhaps supposed for their immediate purpose. In view of the disuse of the Levirate law, it is unlikely to have actually occurred. Its interest lies in the light which it throws on existing belief in the resurrection and existing ideas of the resurrection state. Belief in the resurrection was at this time widely extended (see Introd. p. xxxvi) but held generally in a crude and material sense. It was commonly supposed that the same social conditions, marriage and childbearing, would hold good in the future life as here. For a representative saying on the subject cf. that of Rabbi Saadic 'As the son of the widow of Sarepton, and the son of the Shunamite, ate and drank, and doubtless married wives, so shall it be in the resurrection.' The Sadducees assume that our Lord, as a recognised Rabbi, held this belief, and their purpose is to shew the absurdity of belief in the resurrection, if it led to such complications as were implied in their supposed case.

29—32. *But Jesus answered...* In his reply to the Sadducees, our Lord points out that they were 'greatly' (Mk *v.* 27) mistaken both as to the *nature* and the *fact* of the resurrection. If they had 'known the power of God,' cf. 1 Cor xv 34, they would have escaped the first error: if they had 'known the scriptures,' cf. 1 Cor xv 54 f., they would

have escaped the second (*v.* 29); for (i) they thought of the resurrection state as a mere reproduction of earthly conditions; but this was to limit the range of God's creative activity to the material world. In fact there was another world of his creation, a spiritual world, in which marriage relations were no longer maintained (30); (2) the fact of the resurrection is implied in that same section of the scriptures, which the Sadducees held peculiarly sacred and from which they had themselves quoted (24). The passage quoted by our Lord (31 f.) is Ex iii 6 from the 'place concerning the Bush' (Mk *v.* 26). God is the God of living men (cf. Ps cxv 17), and if he *is* the God of Abraham, Isaac and Jacob, then Abraham, Isaac and Jacob 'live to him' (Lk xx 38 b). Personal immortality is involved in a personal and vital relation to a living God, cf. Ps xvi 8—10.

30. *as angels in heaven.* For the spiritual character of the resurrection life cf. 1 Cor xv 50 'Flesh and blood cannot inherit the kingdom of God.' In Lk xx 34—36 the statement is fuller. Equality with the angels carries with it also the deathlessness (*v.* 36) of the risen.

31. *as touching the resurrection.* Strictly speaking the teaching of *vv.* 31 f. amounts to a vindication of immortality not of the resurrection. But for Jewish thought the future life was conceived in terms of resurrection. Hence the argument is effective for its immediate purpose.

32. *not the God of the dead.* To the Jew the touch of the dead was polluting (Numb xix 11); how much less could the living and holy God have dealings with the dead.

33. *astonished at his teaching:* a note borrowed from Mk xi 18.

Additional Note. Our Lord's reply is primarily a refutation of the Sadducean objections to the resurrection: over against them the fact is established. But it serves further as a corrective of the popular view of the nature of the resurrection held by those who believed in it. Its spiritual character is set in clear relief by contrast with the normal conditions of earthly existence. And yet again, over and above its immediate object, the teaching represents an authoritative vindication on our Lord's part both of the resurrection and of the future life.

34—40 *The Pharisees and the great commandment.* Mk xii 28—34, cf. Lk x 25—28

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. 35 And one of them, a lawyer, asked him a question, tempting him, 36 [1]Master, which is the great commandment in the law? 37 And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

[1] Or, *Teacher*

38 This is the great and first commandment. 39 [1]And a second like *unto it* is this, Thou shalt love thy neighbour as thyself. 40 On these two commandments hangeth the whole law, and the prophets.

[1] Or, *And a second is like unto it, Thou shalt love &c.*

34. *the Pharisees, when they heard...* For Mk's 'one of the scribes.' Matth also specifies the Pharisees in *v.* 41, a passage in which Mk (xii 35) and Lk (xx 41) omit the reference. Matth represents the question as a deliberate renewal of the Pharisees' attack (cf. *v.* 15) and gives the whole passage an anti-pharisaic construction. The question is again malicious, so Lk x 25 'tempted.' In Mk the questioner appears in a much more favourable light. He comes in genuine appreciation of our Lord's teaching (cf. *v.* 28) and with a genuine desire for guidance. Matth omits wholly the verdict of approval passed on him, Mk *v.* 34. A similar change is reflected in the passage xix 16—22; cf. Mk x 17—22.

36. *which is the great commandment...?* The question reflects the discussion in the Rabbinical schools of the relative importance of the six hundred or more precepts of the Jewish code, cf. xix 16 note. One precept would be set up as greater or weightier (cf. v 19, xxiii 23), and its observance be accordingly regarded as condoning neglect of the lesser or lighter. The result was often a reversal of the real order of importance (cf. xv 3 ff., xxiii 23 f.). For a condemnation of such quantitative distinctions cf. James ii 10. The question, as Matth has it, is thus an attempt to identify Jesus with one school of interpretation or another on this point.

37. *Thou shalt love the Lord...* The answer ignores the subtle distinction between precept and precept by concentrating upon one master precept underlying all and including all. Attention is thus drawn to a truth already in principle acknowledged; for the commandment quoted formed the kernel of the Sh'ma (Deut vi 4—9, more fully quoted in Mk *vv.* 29 f.), the creed of Israel, and one of the phylactery prayers (see xxiii 5) daily recited by every Jew.

heart...soul...mind: Mk adds 'with all thy strength.' The enumeration is not to be pressed into a full and exact psychological analysis of the human soul: it rather serves as a general inclusive summary of its faculties; cf. 1 Thess v 23. Thus God is to be looked to as the unique and supreme object on which the whole being of man, in all its varied powers and activities, is to be concentrated; all are to be fused together into a living unity by the fire of divine affection. Indeed only so can each attain to its full capacity.

39. *a second...* The love of man is 'like' the love of God, as correlative to it and involved in it, cf. 1 Jn iv 20 f. The precept is again taken from the law, Lev xix 18. It appears also in Matth xix 18 f. as the climax of the list of commandments given; see also vii 12,

the golden rule. For the love of man as an all-inclusive precept cf. Rom xiii 8—10, James ii 8.

40. *On these two...* The two great commandments are summed up in the Test. of the Twelve Patriarchs, 'Love the Lord in all your life and one another in a true heart' (Dan v). The verse (40) is peculiar to Matth. The question (*v.* 36) had concerned the law only. The answer gives a principle of guidance covering the whole of the inspired writings. For the combination of law and prophets cf. v 17, vii 12.

41—46 *Jesus' counter question.* Mk xii 35—37, Lk xx 41—44

41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, What think ye of the Christ? whose son is he? They say unto him, *The son* of David. 43 He saith unto them, How then doth David in the Spirit call him Lord, saying,

44 The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

45 If David then calleth him Lord, how is he his son? 46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

41. *What think ye of the Christ?* Questions relating to Messiah's ancestry, as also his birthplace, cf. ii 4, might legitimately be put to the Pharisees, as the recognised authorities on the subject (cf. Jn vii 48). The object of the question is not to entrap the Pharisees in argument (cf. *v.* 15) and so reduce them to silence. It is rather to elicit from them an acknowledgment of the inadequacy of the common description of Messiah and to press for the recognition of a higher nature and title. The Pharisaic conception of Messiah was largely that of an earthly conqueror and sovereign of Davidic lineage. Such is the Messianic figure in the Pss of Solomon (see Introd. p. xi). But prophecy had foreshadowed in the Christ a more august Personage than this.

Further the question calls attention to Jesus himself and his own claims. The lower title had been given him, xxi 9—15, by the multitude but repudiated by the Pharisees, xxi 15. Would they now accept or reject the higher title, which he himself claimed (cf. xxvi 63 f.)?

43. *How then doth David...* The conventional reply (42 b) is given, and to prove its inadequacy our Lord quotes from the LXX Ps cx 1. In this passage David 'himself' (Mk), speaking by inspiration (Mk 'in the Holy Spirit'), calls Messiah 'Lord,' and so ascribes

to him a higher title than son. The form in which our Lord cites the passage makes three assumptions, viz. (1) that the Psalm was the work of David, (2) that it referred to Messiah, (3) that it was inspired. Had the Pharisees been able to question any or all of these assumptions, the argument would have fallen to the ground. But they admitted all, and the question serves to force upon their attention the consequences involved in their admission. If they had drawn the legitimate conclusion to which these premisses led, they would have seen how inadequate the common description of Messiah was, and would have been logically forced to ascribe to him a more august title. Whether the psalm was Davidic or not was not the point in question. Our Lord takes for granted the popular belief that it was both Messianic and Davidic, a belief which he perhaps shared under the human limitations which he had accepted. He was not pronouncing final judgment on a point of literary criticism, but using an accepted belief for purposes of higher teaching.

call him Lord. The Ps was generally accepted as Messianic. It is also quoted of Christ Acts ii 34, the exaltation of Jesus to God's right hand, and Heb i 13, his superiority to the angels.

46. *ask him any more questions.* In Mk xii 34 and Lk xx 40 the statement occurs at earlier stages of the day of questions. In Matth it appears appropriately as the climax of the whole. It has been suggested, with some probability, that the incident of the woman taken in adultery (Jn vii 53—viii 11) belonged also to the same 'day.' It is found inserted in a few MSS. at Lk xxi 38, and is quite in keeping (cf. viii 5 f.) in form and character with the other incidents of the day. (See Plummer, *St Luke*, p. 489.)

XXIII 1—12 *Warning against the example of the scribes and Pharisees.* Cf. Mk xii 38—40, Lk xx 45—47

XXIII Then spake Jesus to the multitudes and to his disciples, 2 saying, The scribes and the Pharisees sit on Moses' seat: 3 all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not. 4 Yea, they bind heavy burdens [1]and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. 5 But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders *of their garments*, 6 and love the chief place at feasts, and the chief seats in the synagogues, 7 and the salutations in the marketplaces, and to be

[1] Many ancient authorities omit *and grievous to be borne.*

called of men, Rabbi. 8 But be not ye called Rabbi: for one is your teacher, and all ye are brethren. 9 And call no man your father on the earth: for one is your Father, [1]which is in heaven. 10 Neither be ye called masters: for one is your master, *even* the Christ. 11 But he that is [2]greatest among you shall be your [3]servant. 12 And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

[1] Gr. *the heavenly.* [2] Gr. *greater.* [3] Or, *minister*

1. *to the multitudes and to his disciples.* The time had come (then, τότε) for a public disclosure of the gulf which had grown both in depth and width between Jesus and the Pharisees. Hence a direct warning is given to the disciples in full hearing of the multitude (cf. Lk xx 45) against the leaven (cf. xvi 6) of the scribes and Pharisees (*vv.* 2—7) with a special admonition addressed to those who might be called to positions of authority in Messiah's ecclesia (8—12). Then follows a direct denunciation addressed to the scribes and Pharisees themselves (13—36). Finally the apostate city as a whole is addressed in terms of prophetic judgment (37—39).

2—3 a. *sit on Moses' seat.* The position claimed by the scribes and Pharisees as the authorised successors of Moses in teaching and legislation is recognised: for the claim see *Sayings of the Fathers* i 1 quoted ch xv introd. Matth here as elsewhere (cf. *v.* 23, v 19) represents our Lord as inculcating respect and observance for the Rabbinical system, while yet condemning both in practice (cf. ix 14 ff., xii 1 ff., 9 ff.) and teaching (xv 3 ff.) the spirit which underlay it.

3. *after their works.* The Pharisaic standard of conduct is condemned on two grounds: it is

(*a*) a hollow profession with no corresponding practice, 3 b;

(*b*) actuated by motives of ostentation, 5 a.

4. *bind heavy burdens...* An illustration of the first fault condemned. The teaching of the Pharisees consisted in the enumeration and imposition of a mass of legal restrictions, which their disciples were to observe. Yet no principle of guidance was given which would make the bearing of the burden a 'reasonable service' or 'law of liberty.' Contrast the 'light burden' and 'easy yoke' of the law of Christ (xi 30) and cf. Acts xv 28.

5. *make broad their phylacteries:* first example of the second fault (5 a) condemned: for other examples of Pharisaic ostentation cf. vi 2, 5, 16. In obedience to the directions given in Ex xiii 9, Deut vi 8, prayer cases (Tephillin) were worn as reminders of the covenant between Jehovah and his people. The cases contained rolls on which were inscribed the words of Ex xiii 1—10, 11—16, Deut iv 4—9, xi 13—21. These were bound at prayer time to the brow and under the arm. The thongs which bound them to the brow were made as con-

spicuous as possible. They came to be treated as charms against evil spirits, hence the name 'phylacteries.'

enlarge the borders: cf. xiv 36 and see note on ix 20. The tassels (zizith) concealed by the modern Jew were in our Lord's time given special prominence.

6. *chief place at feasts:* A.V. 'uppermost rooms,' cf. Lk xiv 7 ff.; the reference is to the coveted place of honour on the dining couch to the right of the president.

8—10. *Rabbi: father: master:* titles of respect used in addressing honoured Rabbis. The teacher's office, as held in highest honour, was much coveted among the Jews, cf. Rom ii 17—21 a. The temptation of 'being many teachers' was one which later infected the Judaeo-Christian community, cf. James iii 1. The claim to superior rank and its characteristic titles was wholly repugnant to the true nature of the ecclesia of Messiah (cf. *vv.* 11 f., xx 26 f., 2 Cor iv 5); while yet this disclaimer left free scope for the discharge in the Christian community of the offices of teacher (cf. Heb v 12, 1 Tim iii 2 b), father (cf. 1 Cor iv 14 f.) and master (cf. 1 Cor iv 21, 2 Cor x 8).

13—36 *Denunciation of the scribes and Pharisees.* Cf. Lk xi 39—52

The passage in Matth gains a special cumulative force by its arrangement in sevenfold form; *v.* 14 (see R.V. marg.) is probably an interpolation from Mk xii 40. Each utterance begins with the prophetic 'Woe!' (cf. Is v 8—24) and (excepting *v.* 16) with the title of bitter reproach—'scribes and Pharisees, hypocrites' (for the latter, cf. vi 2, 5, 16). For the number seven in passages of prophetic denunciation cf. Rev x 3 f., xvi 1 ff. Mark has no parallel, but the passage Lk xi 39—52 shews that behind both writers was a tradition written or oral of such a concentrated utterance. The following table will shew that Lk differs from Matth both in the number and order of the utterances:

(1) Matth xxiii 13 = Lk xi 52;
(2) Matth xxiii 15, no parallel;
(3) Matth xxiii 16—22, no parallel;
(4) Matth xxiii 23 f. = Lk xi 42;
(5) Matth xxiii 25 f. = Lk xi 39—41;
(6) Matth xxiii 27 f. = Lk xi 44;
(7) Matth xxiii 29—36 = Lk xi 47—51.

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven [1]against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.[2]

[1] Gr. *before.*

[2] Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and*

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the [2]temple, it is nothing; but whosoever shall swear by the gold of the [2]temple, he is [3]a debtor. 17 Ye fools and blind: for whether is greater, the gold, or the [2]temple that hath sanctified the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is [3]a debtor. 19 Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 20 He therefore that sweareth by the altar, sweareth by it, and by all things thereon. 21 And he that sweareth by the [2]temple, sweareth by it, and by him that dwelleth therein. 22 And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and [4]anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. 24 Ye blind guides, which strain out the gnat, and swallow the camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. 26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! for ye

Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation. See Mark xii. 40; Luke xx. 47.

[1] Gr. *Gehenna.*
[2] Or, *sanctuary*: as in ver. 35.
[3] Or, *bound* by his oath
[4] Or, *dill*

build the sepulchres of the prophets, and garnish the tombs of the righteous, 30 and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. 31 Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye offspring of vipers, how shall ye escape the judgement of [1]hell? 34 Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: 35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. 36 Verily I say unto you, All these things shall come upon this generation.

[1] Gr. *Gehenna.*

13. *shut the kingdom of heaven.* The scribes and Pharisees were the recognised keyholders (see Lk xi 52) of the kingdom, with authority to declare the terms of admission and exclusion (see note on xvi 19), an authority which they misused by erecting a barrier to spiritual progress both for themselves and others in the shape of a mass of traditional precepts. The power of the keys was in Messiah's ecclesia to devolve upon Peter and the Apostles (xvi 19, xviii 18).

15. *one proselyte.* The word occurs here only in the Gospels and elsewhere in the New Testament only in Acts ii 10, vi 5, xiii 43. The word is not applied here and probably not elsewhere (cf. Acts xiii 43) except in a loose and inaccurate sense to the large class of Godfearers (cf. Acts xiii 26) 'those that worshipped God' (Jos. *Ant.* xiv 7, 2), i.e. Gentiles who were drawn to the faith and moral standard of Judaism and joined in the synagogue worship but did not in the full sense 'come over' to Judaism. Among such would be the centurion of Lk vii 2, 5 and Cornelius, Acts x 1 f.: it was the class which proved the most fertile seed plot of Christianity in St Paul's missionary experience (see Kirsopp Lake, *Earlier Epistles of St Paul*, pp. 37—39). The reference here is to the true object of Pharisaic propaganda and only rarely achieved, the proselyte in the full sense, who definitely crossed the line by circumcision and probably a form of baptism, repudiated his Gentile associations and threw in his lot with the Jewish nation and religion by the acceptance of the full burden of the law, as prescribed by the Pharisees themselves. Such would naturally become a 'separatist' more narrow and exclusive than the Pharisees themselves, and would serve rather to widen than to bridge the gulf between Gentile and Jew.

a son of hell, i.e. one destined for Gehenna, the place of final punishment, cf. v 22. For the Pharisees themselves as 'in danger of the Gehenna of fire' cf. *v.* 33; for the phrase cf. viii 12 'sons of the kingdom'; and for the severity of tone cf. Jn viii 44.

16. *Whosoever shall swear...* The subject is treated earlier (v 33—37), and all oaths deprecated as involving, even if not expressly, an appeal to God. Here an attack is made on the arbitrary distinction drawn between oaths which were obligatory and oaths which were 'nothing.' Our Lord shews how, 'though the name of God be not expressly mentioned, such oaths are meaningless unless they involve an appeal to him.' Thus an oath by the 'gold of the temple' (16) or 'the gift on the altar' (18), presumably as expressly 'given to God' (cf. xv 5), was treated as more binding than one by Temple or altar themselves. Yet it was these which imparted to gold and gift the sanctity they possessed (17, 19), and it was only as consecrated to God that the Temple (21) and the altar within it were sacred.

22. *sweareth by the heaven*, cf. v 24. An oath 'by heaven,' as avoiding the use of the name of God, could be treated as 'nothing.' Cf. Shebuoth iv 13 'He who swears by heaven and earth if he swears falsely is not guilty of perjury.' Yet this was a speciously false distinction, as 'the heaven' was a recognised substitute for the divine name.

23. *tithe mint and anise and cummin...* 'Two tithes were levied, one for the Levites in accordance with the law of P. (cf. Numb xviii 26—28, Lev xxvii 30 ff.), the other to be consumed by the offerer in accordance with that of D. (cf. Deut xiv 22 ff.).' The obligatory tithe was extended in later Judaism to garden herbs, used for cooking or medicine, such as are instanced here. The Mishna laid down this rule, 'everything which may be used as food, and is cultivated and grows out of the earth, is liable to tithe,' Maazer i 1, and for the minutiae of the rule cf. *ib.* iv 5 'Rabbi Eliezer said, of dill must one tithe the seed, and the leaves, and the stalks.'

the weightier matters. Over against the trifles of legal observance enumerated above are set three great principles of prophetic sanction, which gave to the details such 'weight' as they possessed: justice i.e. fair dealing (cf. Is i 17, Jer v 1); mercy (cf. Hos vi 6); faith, i.e. faithfulness to covenant (cf. Deut xxxii 20), all of them attributes of God to be reflected by men. For their combination in Old Testament cf. Hos ii 19 f. (judgment, mercies, faithfulness), Hos xii 6 (mercy and judgment) (cf. Mic vi 8, Zech vii 9); Ps lxxxix 24 (faithfulness and mercy).

24. *strain out the gnat.* Not as A.V. 'strain *at*.' Both gnat (Lev xi 20 ff.) and camel (*ib.* xi 4) were unclean, and wine was carefully strained to avoid swallowing an unclean insect.

25. *cleanse the outside...full from.* Not as A.V. 'full *of*.' Cup and platter, carefully washed according to prescribed rule (Mk vii 4), were yet replenished 'as a result of' extortion and excess. For an example of the former cf. Mk xii 40=Lk xx 47.

26. *cleanse first the inside*, i.e. see that the contents are honestly obtained. In Lk xi 41 the counsel is put differently, 'give the contents in charity.'

27. *whited sepulchres:* in reference to the custom of whitewashing tombs on the 15th Adar (Feb., March) that passers by might avoid the defilement of contact with them (cf. Numb xix 16). In Lk's parallel (xi 44) the Pharisees are compared to 'tombs that appear not,' i.e. to sepulchres left unwhitened, and so defiling unawares those who touched them.

28. *iniquity*. The word is used by Matth only among the evangelists (cf. vii 23, xiii 41, xxiv 12). For the lawlessness of the recognised custodians of the law cf. Acts vii 53.

29. *prophets...righteous*. The same combination is found in xiii 17, for which Lk x 24 has 'prophets *and kings*.' In his parallel to the present passage, Lk xi 47 has 'prophets' only, omitting 'righteous' as a characteristically Jewish title of honour (cf. Matth x 41).

31. *ye witness to yourselves*. Their *hypocrisy* (29 a) was apparent, for while professing to atone for the misdeeds of past generations, they yet followed the example of their fathers (cf. v 12) in their persecution of the prophets (cf. Acts vii 51 f.).

32. *Fill ye up then...* They were to complete and make to run over (cf. Lk vi 38) the measure of iniquity, which previous generations had been filling, thus bringing down the divine judgment, which had tarried (cf. 1 Pet iii 20) till the measure was full. For the figure cf. Gen xv 16 'the iniquity of the Amorite is not yet full'; perhaps 1 Thess ii 16 'to fill up their sin alway,' is a conscious reminiscence of the saying.

34. *Therefore, behold, I send...* The word 'therefore' points forward to the purpose of the mission (*v.* 35 'that upon you') viz. the hastening of the divine judgment. Matth represents the saying as a direct prophetic utterance on the part of our Lord himself, who thus assumes the rôle filled by Jehovah under the Old Dispensation (cf. xxi 34, 36, Jer xxxv 15). In Lk xi 49 the saying is ascribed to 'the wisdom of God,' the reference being probably not to any recognised passage of scripture or previous utterance on the part of our Lord, but rather 'to the Divine Providence (Prov viii 22—31) sending prophets to the Jewish Church and Apostles to the Christian Church' (Plummer, St Luke *ad loc.*).

prophets, and wise men, and scribes: again a Jewish combination (cf. *v.* 29), for which Lk substitutes 'prophets and apostles' (xi 49). Lk retains the title 'prophets' both here and elsewhere (x 24, xi 47) as one of honour in the Christian Church as under the Old Dispensation, while the remaining, 'righteous,' 'wise men,' 'scribes' were characteristic of the latter, and were abandoned when the Church crossed the borders of Palestine into the Gentile world.

kill and crucify: i.e. persecution of the Christians as effected through the Roman authorities (cf. Acts xviii 12 ff., xxiv 1 ff., xxv 1 ff.). *scourge...persecute*, i.e. persecution as effected by the Jews directly

(cf. x 17, 23). Nothing was more noticeable in the Apostolic age than the bitter and persistent hostility of the Jews. For St Paul's experiences cf. Acts xiii 50 Antioch in Pisidia, xiv 5 Iconium, xiv 19 Lystra, xvii 5 ff. Thessalonica, xvii 13 Beroea, xviii 6 Corinth, xxi 27 ff., xxiii 12 Jerusalem; and for a later example Rev ii 9 the church in Smyrna.

35. *that upon you may come...* The hour should soon come (xxvii 25) when the Jews themselves would call down the sentence on their own heads.

Abel...Zachariah. For the former see Gen iv 8, for the latter 2 Chron xxiv 20—22. They were alike in being murdered for a 'righteous' act and alike in crying for vengeance (Gen iv 10, 2 Chron xxiv 22 b). Matth, or more probably a later copyist, has added 'son of Barachiah' to Zachariah's name, from a wish to distinguish him from others of the same name. But the Zachariah alluded to was the son of Jehoiada, and has been confused with the prophet of the same name (cf. Zech i 1). Lk xi 51 has 'Zachariah' only.

37—39 *A patriot's lament over the apostate city.* Lk xiii 34 f.

The passage appears in Lk (xiii 34 f.) in almost identically the same words: it was probably a detached Logion of Jesus, which each writer received in written shape and inserted in the context which appeared to him most appropriate. Lk has it in conjunction with a saying about Jerusalem (xiii 33), but spoken away from the city in Peraea. Matth more dramatically puts it in Jesus' mouth as he leaves the city which has rejected him. A close parallel to the passage is found in 2 Esd i 28—34: cf. esp. *v.* 30 'I gathered you together as a hen gathereth her chickens under her wings: and now what shall I do unto you?—I will cast you out from my presence': *v.* 33 'Thus saith the Lord God Almighty—Your house is desolate.' The first two chapters of this apocalyptic work, dating in the main from circ. A.D. 100, are a late addition, in which distinct traces of Christian influence are found. Probably then it is the passage in Matth which is recalled in Esd and not vice versa.

37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you [1]desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

[1] Some ancient authorities omit *desolate*.

37. *O Jerusalem, Jerusalem.* The name occurs here in its Hebrew (Ἱερουσαλήμ) and not its Greek (Ἱεροσόλυμα) form, though the latter is found in every other reference, e.g. xx 17, xxi 1. The fact is a mark of fidelity to the original saying. The double title (cf. vii 27, Lk x 41, xxii 31, Acts ix 4) is expressive of deep emotion and concern.

killeth the prophets, and... The whole city shares in the guilt of the national leaders (cf. *v.* 34), just as the guilt of past generations falls on the present (cf. *v.* 35 b).

how often. Earlier visits to Jerusalem are left unrecorded by the Synoptic Gospels: their frequency is however corroborated by the fourth Gospel. Cf. Jn ii 13, v 1, vii 10, x 22 f.

gathered thy children together: for the 'children' of Zion cf. Ps cxlix 2, Joel ii 23. The writer of the fourth Gospel speaks of a wider 'gathering together' than that of the children of Jerusalem (Jn xi 52).

as a hen gathereth: so 2 Esd i 30: for the figure in Old Testament cf. Ruth ii 12, Ps xci 4.

38 f. *Behold, your house is left unto you:* the lament is followed by the prophetic sentence. The word 'desolate' is omitted in the parallel passage in Lk, as also in some MSS. of Matth (see R.V. marg.). Perhaps it was a gloss inserted to explain 'left unto you,' but cf. 2 Esd i 33. The word 'house' combines here the idea both of city (cf. Jer xii 7, xxii 5) and Temple (cf. Jer xxvi 6). 'Your' and 'you' are emphatic. It is *their* house, no longer God's; left to *their* protection, no longer under God's. For the divine abandonment of city and Temple cf. Ezek xi 23 'The glory of the Lord went up from the midst of the city': and for a reported omen of the approaching desolation cf. Jos. *B. J.* vi 5, 3 'On the feast which is called Pentecost, the priests having entered the inner court of the temple at night according to their custom to fulfil their offices, they said they first heard a movement and a noise, and after this a voice as of a multitude 'Let us depart hence.' The story is corroborated by Tacitus, *Hist.* v 3.

39. *I say unto you:* again the note of prophetic authority (cf. v. 20, 22, 28, 34): the same note is struck in the word 'henceforth' (cf. xxvi 29, 64).

Blessed is he that cometh: the festival greeting of the multitude is taken up (xxi 9) and turned against those who then resented it (cf. Lk xix 39). The next step must be taken by them (Acts iii 19 ff.). They must prepare to welcome Jesus with the same greeting or see no Messiah.

XXIV—XXV *Teaching to the disciples on the last things*

The two chapters form a connected discourse on the same subject and for the same hearers. The second (xxv) consists of three parables peculiar to Matth on the coming of Messiah: the first (xxiv) corresponds to Mk xiii, Lk xxi 5—36, cf. Lk xvii 23—37, xii 39—46. It may be analysed as follows:

1—3. Incident and question giving rise to the discourse.
4—14. General warnings: signs which must precede the end.
15—21. Counsel of hasty flight in view of impending catastrophe.
22—28. Warning against misleading signs of the Parousia.
29—31. Circumstances attending the Parousia.
32—35. The nearer event—presaged by unmistakeable signs.
36—41. The more remote event—certain and sudden, but the hour unknown.
42—51. Parabolic warnings in view of the Parousia.

The chapter reproduces Mk xiii but contains certain special and characteristic modifications and additions. In part these take the form of particular phrases (see esp. *vv.* 14, 15, 20) which give the discourse a Judaistic colouring and reveal the special circle within which the Matthaean form of the discourse took shape. But it is especially in the direction of a more pronounced concentration upon the 'consummation of the age' (*v.* 3 marg.) that Matth has modified the Marcan discourse. The opening question in Mk (xiii 4) is concerned with one subject only, viz. the destruction of the Temple just before foretold. In Matth (*v.* 3) it deals also with the advent of Jesus and the end of the world. It is true that already in the discourse as Mk records it the one subject is already combined with the other (cf. *vv.* 24—27, 34—36). But in Matth the subject of the advent of Messiah assumes yet greater prominence. Passages are added (cf. *vv.* 26—28, 37—41, 43—51) from a source common to Matth and Lk, and phrases are borrowed from current apocalyptic imagery (30 f.) which serve to focus the whole discourse upon it. Matth seems indeed to distinguish between a nearer and a more remote event, yet in his view the latter follows hard (cf. *v.* 29) on the heels of the former; and his treatment of the advent of Messiah is so closely linked with passages dealing with the fall of the city that it is sometimes difficult to know to which of the two subjects the writer is alluding (cf. *vv.* 32—36).

So far for Matth's changes in the Marcan record: but it can hardly be supposed that the process of modification began with Matth, and it must now be asked how far his main source (Mk xiii) is to be regarded as an original record of the discourse, or how far it too is composed of varied materials. It is noticeable that Mk xiii contains the only connected and continuous passage of our Lord's teaching in the Gospel. It must then, we may conclude, have reached him much in the shape, probably a written shape, in which he recorded it. Further, there must have been some special reason for his insertion of it, to the exclusion of other records of continuous teaching that may have been at his disposal. That reason may perhaps be found in the special need and crisis which the discourse in question served to confront. It is probable that it was calculated to satisfy a popular demand, in view of the expected coming of Messiah, for authoritative enlightenment on the significance of current and imminent events. Indeed it seems largely to have been worked up and shaped to meet a

special emergency, which only became acute some years after the time of our Lord. There are elements in it which are alien to the normal character of our Lord's prophetic sayings. This is not to deny that he did speak definitely of his coming (cf. x 23), and speak of it in terms of apocalyptic imagery (cf. xxvi 64), of the need of watchfulness in view of it (cf. xxiv 37 ff.), even of events which must precede it (cf. xxiv 14). But it is unlike him to meet the demand for a sign (*v.* 3) with a precise prediction of future events nearer and more remote. Yet in this chapter he is represented as outlining the future history of the Apostolic age (5—13), as connecting his coming both with events in history (15—23) and with natural phenomena (*v.* 29), and as framing the Advent in the highly coloured setting of popular apocalyptic imagery (30 f.). On the other hand, in strange inconsistency with this large element of clear-cut prediction are combined in the same discourse sayings, bearing upon them the stamp of genuineness, in which he emphasises the sudden unexpectedness of his coming (27, 40 f.), the absence of extraordinary signs preceding it (27, 37 ff.) and even his own ignorance of its time (36).

If however, as has been seen, there are features of the discourse which seem inconsistent with the general character of our Lord's teaching, on the other hand the main body of it (viz. Matth xxiv 4—35, Mk xiii 5—31, Lk xxi 8—33) has all the 'appearance of a complete and carefully articulated Apocalypse of the conventional type' (see *Studies in the Synoptic problem*, pp. 179—183). It purports to have been a prophecy secretly delivered to a select group of the disciples (Mk xiii 3), which was at a later date to be made public (*v.* 37). As was usual with this type of literature (see Introd. p. xxxiv) it is put into the mouth of our Lord while in fact largely reflecting a time of national and spiritual crisis occurring later and providing the special warning and encouragement which the crisis demands. Previous delays in the expected coming of Messiah are accounted for: he himself had foreseen and given warning of (Mk xiii 23, Matth xxiv 25) the distress of nations, the outward affliction and inward corruption of the Christian society, which had been wrongly thought immediately to presage the end. Special and repeated warnings are given (Mk xiii 5 f., 21 f., Matth xxiv 4 f., 11, 23 ff.) against yet another misleading sign, which might deceive even the elect (Matth *v.* 24), viz. the appearance of false prophets and the rise of false rumours about the Messiah. But now at last the end was near (Mk xiii 24, Matth xxiv 29), coming on the wings of national ruin and accompanied by heavenly portents. Let the readers remain faithful and take courage (cf. Lk xxi 28).

Thus the Apocalypse of Jesus which the discourse embodies would seem for a wider and more popular circle of readers to serve the same purpose as the contemporary epistle to the Hebrews serves for a narrow group of educated cosmopolitan Jews. The epistle lays stress on the typical and ephemeral character of the Old Dispensation and its outward accompaniments of ceremonial (cf. ix 9 f., x 8 f.) and shews that

only by the abandonment of the latter can the higher and spiritual truth of the Christian revelation be grasped. On the other hand the Apocalyptic writer seeks to retain the loyalty and strengthen the courage of the rank and file of the Christian community by offering inspired guidance on past and present occurrences and by pointing in popular language to the certainty and imminence of the advent of Messiah.

The conclusion then, to which the above review points, is that in its original form the discourse emerged from the atmosphere of fevered expectation, in which the primitive Christian society lived, of the return of our Lord, an expectation which perhaps rose to its height during the Roman invasion of Galilee and Judaea in A.D. 66—70. In the excitement of the hour there was danger of men being swept from their Christian allegiance into a widespread apostasy. It may be noted in passing that the same danger is reflected in St Paul's earlier epistles and is confronted with teaching of the same character and phraseology as is found in the gospel discourse (cf. 1 Thess iii 13, iv 16 f., v 2 f., 2 Thess ii 1—10). So in the later years leading up to the crowning national catastrophe of A.D. 70 the needs of the time are supplied by the publication of an apocalypse of Jesus. It contains a genuine nucleus of his authentic sayings: but combined with them are passages from prophecy and apocalypse containing thinly veiled allusions to current or recent events. The discourse as thus worked up is circulated as a 'tract for the times' in Christian communities within and without Palestine. Later it is incorporated in all the Synoptic Gospels, each evangelist from independent sources adding a special conclusion.

XXIV And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple. 2 But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy [1]coming, and of [2]the end of the world? 4 And Jesus answered and said unto them, Take heed that no man lead you astray. 5 For many shall come in my name, saying, I am the Christ; and shall lead many astray. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet. 7 For nation shall rise against nation, and

[1] Gr. *presence.* [2] Or, *the consummation of the age*

kingdom against kingdom: and there shall be famines and earthquakes in divers places. 8 But all these things are the beginning of travail. 9 Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. 10 And then shall many stumble, and shall deliver up one another, and shall hate one another. 11 And many false prophets shall arise, and shall lead many astray. 12 And because iniquity shall be multiplied, the love of the many shall wax cold. 13 But he that endureth to the end, the same shall be saved. 14 And [1]this gospel of the kingdom shall be preached in the whole [2]world for a testimony unto all the nations; and then shall the end come.

15 When therefore ye see the abomination of desolation, which was spoken of [3]by Daniel the prophet, standing in [4]the holy place (let him that readeth understand), 16 then let them that are in Judæa flee unto the mountains: 17 let him that is on the housetop not go down to take out the things that are in his house: 18 and let him that is in the field not return back to take his cloke. 19 But woe unto them that are with child and to them that give suck in those days! 20 And pray ye that your flight be not in the winter, neither on a sabbath: 21 for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. 22 And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe [5]*it* not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. 25 Behold, I have told you beforehand. 26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe [6]*it* not. 27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the [7]coming of the Son of man. 28 Wheresoever the carcase is, there will the [8]eagles be gathered together.

[1] Or, *these good tidings*
[2] Gr. *inhabited earth.*
[3] Or, *through*
[4] Or, *a holy place*
[5] Or, him
[6] Or, them
[7] Gr. *presence.*
[8] Or, *vultures*

29 But immediately, after the tribulation of those days, the
sun shall be darkened, and the moon shall not give her light,
and the stars shall fall from heaven, and the powers of the
heavens shall be shaken: 30 and then shall appear the sign of the
Son of man in heaven: and then shall all the tribes of the earth
mourn, and they shall see the Son of man coming on the clouds
of heaven with power and great glory. 31 And he shall send
forth his angels [1]with [2]a great sound of a trumpet, and they
shall gather together his elect from the four winds, from one
end of heaven to the other.

32 Now from the fig tree learn her parable: when her branch
is now become tender, and putteth forth its leaves, ye know
that the summer is nigh: 33 even so ye also, when ye see all
these things, know ye that [3]he is nigh, *even* at the doors.
34 Verily I say unto you, This generation shall not pass away,
till all these things be accomplished. 35 Heaven and earth shall
pass away, but my words shall not pass away. 36 But of that
day and hour knoweth no one, not even the angels of heaven,
[4]neither the Son, but the Father only. 37 And as *were* the days
of Noah, so shall be the [5]coming of the Son of man. 38 For as
in those days which were before the flood they were eating and
drinking, marrying and giving in marriage, until the day that
Noah entered into the ark, 39 and they knew not until the flood
came, and took them all away; so shall be the [5]coming of the
Son of man. 40 Then shall two men be in the field; one is taken,
and one is left: 41 two women *shall be* grinding at the mill;
one is taken, and one is left. 42 Watch therefore: for ye know
not on what day your Lord cometh. 43 [6]But know this, that if
the master of the house had known in what watch the thief was
coming, he would have watched, and would not have suffered his
house to be [7]broken through. 44 Therefore be ye also ready:
for in an hour that ye think not the Son of man cometh. 45 Who
then is the faithful and wise [8]servant, whom his lord hath set
over his household, to give them their food in due season?

[1] Many ancient authorities read *with a great trumpet, and they shall gather &c.*
[2] Or, *a trumpet of great sound*
[3] Or, *it*
[4] Many authorities, some ancient, omit *neither the Son.*
[5] Gr. *presence.*
[6] Or, *But this ye know*
[7] Gr. *digged through.*
[8] Gr. *bondservant.*

46 Blessed is that [1]servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, that he will set him over all that he hath. 48 But if that evil [1]servant shall say in his heart, My lord tarrieth; 49 and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; 50 the lord of that [1]servant shall come in a day when he expecteth not, and in an hour when he knoweth not, 51 and shall [2]cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

[1] Gr. *bondservant.* [2] Or, *severely scourge him*

XXIV 1. *his disciples came to him*... Mk xiii 1 'one of his disciples,' perhaps a stranger from Galilee. The Temple 'buildings,' undertaken by Herod the Great 'as the most glorious of all his actions,' were begun in B.C. 20 and not completed till A.D. 64; see Introd. p. xlvi f. For the record 'how Herod rebuilt the Temple and raised it higher, and made it more magnificent than it was before,' see Jos. *Ant.* XV 11.

2. *one stone upon another.* For the completeness of the destruction see Jos. *Bell. Jud.* vi 4, 6 f.; cf. Schürer, *Hist.* Div. I vol. ii p. 244 'Instead of quenching the flames, they (the Roman soldiers) threw in new firebrands and the whole work became a prey to the flames beyond redemption. Titus managed to inspect the inner court before the flames reached it.'

3. *on the mount of Olives:* in full view of the city and temple, Mk xiii 3. Mk also adds the number and names of the disciples who questioned our Lord.

when shall these things be? Both Mk (*v.* 4) and Lk (xxi 7) confine the question to the time and signs of the destruction of the Temple just alluded to. Matth adds a question concerned with Christ's Parousia and the consummation of the age.

thy coming. The term Parousia, as applied to Christ's coming, is found only here and in *vv.* 27, 37, 39 in the Gospels. It is found also in this sense in the earlier Epistles; cf. James v 7 f., 1 Thess ii 19, iv 15, 2 Thess ii 1, 1 Cor xv 23. Literally 'a Presence,' it is often used of the visit of an Emperor. Strictly speaking, as applied to Jesus, it should be not a *coming* but a *return.* Yet Jesus' return was the Messiah's coming. 'As the Messiah *de facto* and in the full reality, he would come then for the first time.'

the end of the world. See on xiii 39. The phrase occurs only here and xiii 39 f., 49, xxviii 20. Cf. Apoc. Bar. xiii 3 'the consummation of the times.'

4. *Take heed that no man lead you astray.* Cf. x 17, 2 Thess ii 3. The answer opens with a warning against misleading signs and false Messiahs.

5. *saying, I am the Christ.* Mk and Lk have only 'I am he.'

For the expression cf. Jn viii 24, 28; for the same insertion by Matth cf. xvi 20 = Mk viii 30.

6—7. *wars:* e.g. the Roman invasion of Palestine, A.D. 66—70; *famines:* e.g. that of the reign of Claudius, A.D. 44 (Acts xi 28). Suetonius speaks of 'assiduas sterilitates.' *earthquakes:* e.g. at Laodicea A.D. 61, Pompeii A.D. 62.

see that ye be not troubled. So St Paul, 2 Thess ii 2, where the same word is used.

must needs come to pass: for the necessity governing events cf. xxvi 54, Rev i 1.

kingdom against kingdom. Cf. Is xix 2 'city against city, and kingdom against kingdom.'

8. *the beginning of travail.* For the figure as applied to times of distress cf. 1 Thess v 3; see also Hos xiii 13. The 'travail of the Messiah'—the troubles social and national that must precede his birth—was an accepted doctrine of Rabbinical theology and freely alluded to in Apocalyptic literature: see Schürer, *Hist.* Div. II, vol. ii, pp. 154—156.

9—13. *Then shall they deliver you up.* The passage as it occurs in Mk 9—13 has already been inserted by Matth in x 17—22; here therefore he modifies and abbreviates it.

12. *iniquity.* Cf. 2 Thess ii 7 'the mystery of lawlessness.' The word is peculiar to Matth among the Gospels; cf. vii 23, xiii 41, xxiii 28. Cf. 2 Esd v 2 'iniquity shall be increased.'

shall wax cold. Cf. Heb x 25 for the danger of the proximity of the end sundering Christian fellowship.

14. *in the whole world:* i.e. the Roman Empire; cf. Lk ii 1. Cf. Jos. *Ant.* xv 11, 1 'The Romans who are the rulers of the whole world.' By A.D. 70 the Gospel had reached Rome, and perhaps Spain and Britain.

15. *the abomination of desolation.* The phrase is derived from Dan (xii 11, cf. ix 27, xi 31)—a fact to which Matth calls special attention. The reference in the original (see 1 Macc i 54) is to the altar erected to Zeus Ouranius (Baal Shammaim) by Antiochus Epiphanes on the site of the altar of burnt offering, on Dec. 25, B.C. 168. In the present passage the phrase must point to some existing or impending profanation of the Temple either by the Zealots, who seized and occupied it A.D. 66—67, or later by the Romans.

standing in the holy place. The participle in Matth is neuter (ἑστός), thus leaving the meaning vague. In Mk it is masculine (ἑστηκότα) and apparently refers to a particular person: cf. St Paul's reference to the 'man of sin,' 2 Thess ii 3 f. The reference in the phrase 'the (marg. 'a') holy place' again is uncertain. Mk has the vague 'where he ought not.' In Acts vi 13, xxi 28 the expression refers to the Temple; but it might refer to the soil of Palestine (cf. 2 Macc ii 18) and so be an allusion to the presence of Roman eagles and armies on holy ground. So Lk xxi 20 appears to interpret it by substituting 'Jerusalem compassed with armies.'

let him that readeth understand. So also Mk xiii 14. It is probably a note inserted by the author of the written original of the chapter used by Mk for the purpose of drawing the attention of the intelligent reader to the sign alluded to.

16. *them that are in Judæa:* i.e. in or near the city. Cf. the summons of Mattathias, 1 Macc ii 28. It was probably during the reign of terror maintained by the Zealots in Jerusalem and preceding the siege by the Romans that the 'Christians left the city "in consequence of a divine admonition" and migrated to the city of Pella in Peraea.' Schürer, *Hist.* Div. I, vol. ii p. 230. Cf. Heb xiii 13.

20. *neither on a sabbath.* The phrase is peculiar to Matth and alludes to an additional hindrance to hasty flight over and above that of wintry weather, viz. regard for Sabbatical restrictions (cf. xii 1—14 note). An instance of suffering out of regard for the Sabbath had occurred in the Maccabean rising, see 1 Macc ii 32 ff.

21. *great tribulation.* Josephus (see *B. J.* v 12, 3; 13, 7; vi 3, 3) gives vivid details of the horrors of the siege. In Lk xxi 24 the prediction becomes more precise, and includes the fate of the city, the massacre and captivity of its people and its prolonged profanation. For the unparallelled distress preceding deliverance cf. Dan xii 1.

22. *shall be shortened:* the siege lasted for five months, April—September: for the elect's sake the suffering is mitigated, cf. Gen xviii 23 ff.

23—26. *Then if any man,* cf. *v.* 4. The assurance of Messiah's coming would spread with the growing distress; those addressed might easily be misled (1) by the 'signs and wonders' effected by false Messiahs, cf. 2 Thess ii 9, (2) by the report that Messiah had appeared and was in hiding in this locality or that.

27. *For as the lightning.* Lk xvii 24; the verse is not found in Mk: it has the ring of a genuine saying and stands in contrast with passages in which the coming of the Son of Man is described as heralded by signs. Not gradual but sudden, not in this place or that but world-wide, not to be sought for but flashed upon the view—such is the Coming.

28. *Wheresoever the carcase:* again absent from Mk: in Lk xvii 37 in answer to the question, 'Where, Lord?' For the saying cf. Job xxxix 30 b 'Where the slain are, there is she.' A popular proverb seems here to be given a special application: divine judgment is already at work, wherever the elements of decay and corruption are manifest in a nation's life.

29. *immediately:* Mk 'in those days'; Matth seems here to have retained the original reading, though the event belied the expectation of the immediacy of the Coming.

the sun: moon: stars. Heavenly portents were the recognised accompaniments of the Day of the Lord, cf. Is xiii 9 f., Joel ii 30 f., Ezek xxxii 7 f.: so too in the non-canonical apocalypses, cf. 2 Esd v 4 'The sun shall suddenly shine forth in the night and the moon in the day.'

30. *the sign of the Son of man:* not in Mk: the sign is probably the surroundings of majesty with which the approach of the Son of man was traditionally accompanied, cf. Dan vii 13. Other apocalyptic details added by Matth are the mourning of the tribes, 30 (cf. Zech xii 10—14, Rev i 7) and the sound of a trumpet, 31 (cf. 1 Thess iv 16, 1 Cor xv 52): the latter was the traditional summons home of the dispersed of Israel, cf. Is xxvii 13: Pss Sol xi 1, 3 'Blow ye the trumpet in Zion, yea the holy trumpet of Jubilee, stand up on high, O Jerusalem: and behold thy children gathered from the east and the west together by the Lord.'

31. *send forth his angels.* The presence of angels was a recognised feature of the advent of Messiah, cf. xvi 27. In xiii 41 f., 49 their mission is that of expelling the wicked from Messiah's kingdom: here it is the gathering of the elect.

32. *from the fig tree:* for other parables of the fig tree cf. xxi 18 ff., Lk xiii 6 ff., James iii 12: in the present instance the parable serves to emphasise the imminence of the event alluded to. The verse marks (see also Mk xiii 28, Lk xxi 29) a sudden transition from darkened heavens and falling stars and the voice of a trumpet exceeding loud to a gentle spring scene of tender twig and budding leaf.

33. *he is nigh:* marg. or *it.* The subject is left unspecified—whether the national catastrophe outlined above (see next note) or the Son of man, or as Lk (xxi 31) the kingdom of God.

36. *of that day and hour:* the verse stands in direct contrast with *v.* 34 and its note of assurance. The saying has reference perhaps to the more distant (cf. *that* day) event, viz. the coming of the Son of man, as distinguished from the nearer event (cf. *these* things, *v.* 34), viz. the destruction of the city, the imminence of which can be discerned (cf. *vv.* 32—34).

neither the Son. The expression is found in Mk xiii 32, where it is undoubtedly genuine. The only uncertainty concerns its inclusion in Matth. It is omitted by A.V. on the evidence of 'many authorities, some ancient,' see R.V. marg. Moreover it would be in keeping with Matth's habit to omit a confession of ignorance on the part of our Lord. Yet the MS. evidence for it is strong and it should probably be retained. Our Lord had already (xx 23) disclaimed power to dispense rank in his kingdom. Now he expressly reserves for the Father knowledge of the times and seasons, cf. Acts i 7: see also Pss Sol xvii 23 'the time, which thou, O God, knowest.'

37 ff. *as were the days of Noah:* the verses 37—41 are not found in Mk. Lk has them, but in a different context, and adds the example of Lot to that of Noah, xvii 26—30, 34. The examples given serve to illustrate the suddenness with which the Coming surprises men in the midst of their ordinary occupations.

40 f. *one is taken, and one is left:* 'taken' i.e. into favour and trustful companionship, cf. i 20, 24, xvii 1: 'left' i.e. abandoned to his fate, cf. xv 14, xxiii 38, xxvi 56. The labour of men (*v.* 40) and women (*v.* 41) is also pictured in the pair of parables xiii 31—33.

43. *in what watch the thief was coming.* The comparison of the 'day of the Lord' to a thief in the night is a common one: cf. 1 Thess v 4, 2 Pet iii 10, Rev iii 3. In place of the householder suffering from his own neglect, Mk (xiii 33—37) has the figure of the night porter commanded to watch in his master's absence. For the four watches of the night cf. Mk xiii 35.

45. *the faithful and wise servant.* In Lk the parable appears in a different context (xii 41—46). In Matth it appears as the first of a group of three parables (cf. xxv 1—13, 14—30) which serves as an appendix and reinforcement of the teaching just given on watchfulness (42—44) in view of Messiah's advent. In the first of the three (45—51) the two qualities of fidelity and foresight are combined: in the second (xxv 1—13) it is foresight, and in the third (14—30) it is fidelity which is emphasised. In the parable of the faithful and wise servant the charge of the steward over the members of the master's household points to the responsibility of the Apostles (Lk xii 41) for the flock of Christ. Hence the stress laid both on the reward of watchfulness (*v.* 47) and the punishment for neglect (*v.* 51).

faithful: the first quality required in stewards (cf. 1 Cor iv 2, Matth xxv 21, 23).

wise: i.e. provident in practical affairs (cf. vii 24, xxv 2, Lk xvi 8).

48. *My lord tarrieth:* in each of the three parables stress is laid on the delay in Messiah's coming (cf. xxv 5, 19: see 2 Pet iii 14). Self-indulgence and cruelty result from ceasing to expect the day of the Lord.

51. *cut him asunder:* marg. *severely scourge*: so Lk xii 46. The closing refrain 'weeping and gnashing of teeth' occurs outside Matth (see viii 12) only in Lk xiii 28.

XXV Then shall the kingdom of heaven be likened unto ten virgins, which took their [1]lamps, and went forth to meet the bridegroom. 2 And five of them were foolish, and five were wise. 3 For the foolish, when they took their [1]lamps, took no oil with them: 4 but the wise took oil in their vessels with their [1]lamps. 5 Now while the bridegroom tarried, they all slumbered and slept. 6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. 7 Then all those virgins arose, and trimmed their [1]lamps. 8 And the foolish said unto the wise, Give us of your oil; for our [1]lamps are going out. 9 But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. 10 And while they went away to buy, the bridegroom came; and they that were ready went in with

[1] Or, *torches*

him to the marriage feast: and the door was shut. 11 Afterward come also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know not the day nor the hour.

14 For *it is* as *when* a man, going into another country, called his own [1]servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. 16 Straightway he that received the five talents went and traded with them, and made other five talents. 17 In like manner he also that *received* the two gained other two. 18 But he that received the one went away and digged in the earth, and hid his lord's money. 19 Now after a long time the lord of those [1]servants cometh, and maketh a reckoning with them. 20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. 21 His lord said unto him, Well done, good and faithful [2]servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. 22 And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. 23 His lord said unto him, Well done, good and faithful [2]servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. 24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: 25 and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. 26 But his lord answered and said unto him, Thou wicked and slothful [2]servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; 27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. 28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents. 29 For unto every one that hath

[1] Gr. *bondservants.* [2] Gr. *bondservant.*

shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. 30 And cast ye out the unprofitable [1]servant into the outer darkness: there shall be the weeping and gnashing of teeth.

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the [2]goats: 33 and he shall set the sheep on his right hand, but the [2]goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; 36 naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 And when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me. 41 Then shall he say also unto them on the left hand, [3]Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: 42 for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. 44 Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. 46 And these shall go away into eternal punishment: but the righteous into eternal life.

[1] Gr. *bondservant.* [2] Gr. *kids.*
[3] Or, *Depart from me under a curse*

XXV 1—13. The ten virgins. The parable in its present shape is peculiar to Matth. In the short parable of Lk xii 35 f. the servants are watching within the house in readiness to admit 'their lord' on his return from the marriage feast. In the present passage the bridegroom's maidservants are watching without in readiness to escort the bridal party into his house after the marriage in the house of the bride. The picture will thus represent Messiah's coming to 'gather together his elect' (xxiv 31), to receive his bride the Church (Eph v 27, Rev xix 9). But to make possible the distinction between the wise and foolish, the place of the bride, who is not mentioned, is taken by the ten maidservants. The parable centres upon the delay in the bridegroom's return (*v.* 5) and the need of practical wisdom (φρόνησις) in making provision against the unknown time of his coming (cf. xxiv 42—44). The figure of the lamps (Lk xii 35) and the oil suggests the particular kind of spiritual provision which is inculcated. It is the cultivation of the inner life of communion and devotion, and the need in quiet times of storing up a reserve of grace to help in times of need that is pressed home.

1. *Then* (τότε), i.e. on the eve of the inauguration of the kingdom.

ten virgins: the number of completeness, e.g. as required to form a Jewish congregation and to secure a blessing on a marriage; here standing for the whole body of professing Christians, members of Messiah's ecclesia waiting for his coming and kingdom.

their lamps. 'The lamps consisted of a round receptacle for pitch or oil for the wick. This was placed in a hollow cup or deep saucer—the Beth Shiggua—which was fastened by a pointed end into a long wooden pole, on which it was borne aloft...it was the custom of the East to carry in a bridal procession about ten such lamps.' Edersheim, *L. and T.* ii p. 455.

2. *five of them were foolish:* for the same distinction between wise and foolish cf. vii 24, 26. The number of the foolish gives additional force to the warning: half are excluded!

9. *go ye rather to them that sell.* The details cannot be pressed into exact consistency with normal practice, e.g. the long wait (5); the hour of the bridegroom's arrival and of the marriage feast (6, 10); the possibility of making purchases after midnight (9). The details are accumulated not in view of each other and of ordinary life but of the moral of the parable, viz. the delay yet suddenness of the coming and the need of preparedness for it.

11 f. *Lord, Lord, open to us.* For the same appeal cf. Lk xiii 25, and for the sentence 'I know you not' cf. Matth vii 23. The appeal and response are recalled in the song of the little maid in Tennyson's *Guinevere*: cf.

> 'No light: so late! and dark and chill the night!
> O let us in, that we may find the light!
> Too late, too late: ye cannot enter now.'

13. *Watch therefore:* the refrain of the passage, answering to xxiv 42; cf. xix 30 with xx 16.

14—30. The Talents, third parable of the Advent, and again peculiar to Matth. The parable of the pounds (Lk xix 11 f.) also had direct reference to the delay in the Advent (cf. *v.* 11), and contains features common to those of Matth's parable (cf. esp. Lk xix 20—26 with Matth xxv 24—29). There are however marked differences, and the two should probably not be considered varying versions of the same parable. In the parable of the pounds the same amount is entrusted to each servant, and the rewards vary in degree with the use made of it by trading. In the parable of the talents it is not the rewards but the amounts distributed which vary. The distribution is made in proportion to the capacity of each, and the rewards allocated according to the use or neglect of opportunities. In passing from the parable of the ten virgins, we pass from women's labour to men's (cf. xxiv 40 f.), and whereas of the two qualities, faithfulness and wisdom (xxiv 45), which mark those who are prepared for the Advent, the latter is inculcated in the first parable, it is the former which is in prominence in the parable of the talents. And moreover, while in the former the special preparation dwelt upon was the cultivation of the inner life of devotion, in the present parable it is the exercise of outward activity in the Master's cause. It is noticeable that in the Epistles the need of active service is as here emphasised, but from a different standpoint. The gifts are not as here so much a trust to be used for the Master's profit as spiritual endowments to be administered for the good of the community (cf. 1 Cor xii 4—11, 1 Pet iv 10 f.).

15. *talents.* For the talent, about £240, cf. xviii 24. The pound (mina) of Lk's parable was worth about 72*s.*

18. *digged in the earth, and hid...* A common method of hoarding money in the East. See note on xiii 44.

19. *after a long time:* again the delay in the return is emphasised (cf. xxiv 48, xxv 5).

21. *set thee over many things:* so also *v.* 23. The reward of the use of opportunities was a greater charge: cf. xxiv 47, Lk xvi 10. For the 'joy of thy Lord' cf. Jn xvii 13 'my joy fulfilled in themselves.'

26. *wicked and slothful servant:* yet another epithet 'unprofitable' is added (*v.* 30). Contrast *vv.* 21, 23 'good and faithful.' The charge is not one of misappropriation or wilful dishonesty (cf. Lk xvi 1, 6 f.), but of neglect. On the servant's own estimate, the master was a harsh and exacting overlord (24). Had he 'feared' (25) then to run the risk of trading (*vv.* 16 f.) himself, he might at least have secured interest upon the money through the enterprise of others (27). Thus he would have met his master's demands (27 b), and avoided the penalty of having done nothing (28, 30).

29. *For unto every one...* So Lk xix 26, repeated from Matth xiii 12. The saying is appropriate here as summing up in proverbial form the law of spiritual success and failure illustrated by the parable.

31—46. The sheep and the goats. Concluding parable of the group of seven found in chs xxi—xxv. The parable is found in Matth only,

and is characteristically, like the seventh of the earlier group (ch. xiii), a parable of judgment. The scene is one in which 'all nations' are arraigned before the throne of the Son of Man. Sentence is pronounced not on Israel new or old, the Jewish or the Christian church—they have been dealt with in the two earlier groups of three parables—but on the Gentile world non-Jewish and non-Christian (*v.* 32). Hence the criterion of acquittal or of condemnation is neither the Jewish standard of descent from Abraham and observance of the Mosaic law, nor again the Christian standard of watching and working for Christ. It is rather a standard universally recognised—the obligation of mercy to those in need, an obligation as widespread as humanity itself (cf. Job xxix 12 f.). So then the heathen world is not rejected or lost because it is heathen, but is judged, condemned or rewarded, according to the highest standard which it knows (cf. Rom ii 14—16). Its judge is the Son of Man. He represents and sums up in himself the whole human race; hence a service or disservice rendered to any member of that race, however humble, is one rendered to him. The imagery and language of the description, the angel assessors, the throne of glory, the clear-cut separation, the sentence of reward or of condemnation, is drawn from current apocalyptic literature, particularly the Books of Daniel and Enoch.

31. *the Son of man.* Jesus has already assumed the office of judge at the last day (vii 21 ff.). As such, he acts by divine appointment (Acts x 42, xvii 31), and in virtue of his humanity (Jn v 27). This rôle of Jesus Messiah was one much dwelt on in early Christian preaching. See 2 Cor v 10 'the judgment seat of Christ.'

all the angels with him. Angels are the recognised assessors of divine judgment (cf. xvi 27) in apocalyptic (cf. Dan vii 10). From the same source (cf. Dan vii 13 f.) comes the throne of glory.

32. *all the nations:* i.e. the non-Jewish non-Christian world (cf. xxiv 14, xxviii 19).

separate them one from another. The figure is true to life, the sheep and goats, the one pure white, the other with long jet-black hair (cf. Cant iv 1, vi 5), naturally forming distinct groups in fold or pasture. The clear-cut separation is a natural feature of a scene of judgment, as it is also congenial to Jewish thought (cf. Ps i 6, Ezek xxxiv 17). It is especially characteristic of our Lord's teaching as Matth records it. Cf. iii 12 the wheat and the chaff, vii 24 ff. the wise and foolish builders, xiii 30 the wheat and the tares, xiii 48 the good and bad fish, xxv 1—30 the wise and unwise, faithful and unfaithful.

33. *on his right hand...on the left.* For the separation to right and left cf. saying of the Rabbis, 'Those on the right hand are the just, who study the law, which is at the right hand of God (Deut xxxiii 2); those on the left are the wicked, who study riches' (Prov iii 16).

34. *the King.* A new title for the Judge, cf. *v.* 31; a Matthaean feature, cf. xxii 2 'a certain king.'

inherit the kingdom. The kingdom is given to the people of the

saints of the Most High (Dan vii 27) as an inheritance based on sonship (cf. xxi 38, Rom viii 17) prepared by the Father (cf. xx 23, 1 Cor ii 9) from the foundation of the world (cf. xiii 35, Jn xvii 24). Cf. Secrets of Enoch, 9 'For them this place is prepared as an eternal inheritance.'

35 f. *for I was an hungred.* The claim on the inheritance is the discharge of the common obligations of humanity. Emphasis on these was a tradition of prophetical and of Rabbinical teaching, mercy to the needy being often set over against the observance of the letter of the law (cf. Is lviii 7, Hos vi 6). For the duty of feeding the hungry cf. Is lviii 7, Ezek xviii 7, Tob iv 16; of giving drink to the thirsty cf. Matth x 42, Rom xii 20; of hospitality to strangers cf. Heb xiii 2 and the Rabbinical saying, 'Whosoever exercises hospitality willingly, to him belongs Paradise'; of clothing the naked, Is lviii 7, Ezek xviii 7, Tob iv 16, 2 Esd ii 20; of visiting the sick, Ecclus vii 35 and Rabbinical saying, 'Every one who visits the sick will be saved from the judgment of hell.'

37. *Lord, when saw we thee...* The questions are further evidence (cf. *v.* 32) that it is non-Christians who are in view. The actions enumerated are done, but not consciously 'in his name.' Contrast x 42, xviii 5. Hence the surprise of those who render the services at finding that they render them to Christ.

40. *the King shall answer.* For the identity of Christ with the little ones of Christ cf. x 40, xviii 5. 'A more sublime reply can hardly be conceived. The worth which Christianity assigned to every human soul brought a new feature into the Roman and heathen world.' Montefiore, *Synoptic Gospels, ad loc.* The words 'these my brethren' have been taken as referring not to any member of the human race (see introd. note above) but to the nucleus of disciples to whom ('these') our Lord could there and then point. This interpretation seems however unduly to narrow the scope of the parable.

41. *Depart from me, ye cursed...* The sentence of banishment into the Gehenna of fire was a common feature of later Jewish imagery, cf. v 22, xviii 9. So the Secrets of Enoch x 4—6 'This place is prepared for those who do not honour God.' As the kingdom is *prepared* for the righteous (34) so the eternal fire (cf. iii 12, xviii 8) or abyss of fire is *prepared* for the devil and his angels, cf. Enoch x 13 'They will be led off to the abyss of fire,' cf. Lk viii 31, Rev xx 3, 10, 14.

46. *eternal punishment.* Cf. Dan xii 2 'shall awake...some to shame and everlasting contempt.' A.V. (Matth) has 'everlasting': but the R.V. rendering better expresses the Greek (αἰώνιον); for it is not so much to the indefinite continuance of the punishment that the words point, as to the fact that the punishment is carried over from the temporal into the eternal sphere, as the necessary consequence of 'an eternal sin' (Mk iii 29). Thus there is no thought of the arbitrary infliction of suffering by God, but rather of the 'irreparable loss' (Plummer, *ad loc.*), the 'death for ever' (cf. Jn viii 51 f.) which the

deliberately rebellious soul inevitably incurs. The fact of the indispensable element of truth in the doctrine of eternal punishment is well brought out by Von Hügel, *Mystical Element*, ii, pp. 227—230.

XXVI—XXVII *The Passion*

I. *Character of the Narrative.* Matth had ceased to follow the Marcan narrative at xxiv 44 (=Mk xiii 37) in order to introduce a series of parables (xxiv 45—xxv) from independent sources: and now, after a general concluding formula (xxvi 1), he takes up again the Marcan source and in the main follows it throughout the narrative of the Passion. Apart from minor changes however (see on xxvi 18, xxvii 17, 34, 48 f.) there are additional details not found in Mk, viz. xxvi 52—54 sequel to the cutting off of the ear of the High Priest's servant, xxvii 3—10 remorse and death of Judas, 19 dream of Pilate's wife, 24 f. Pilate's handwashing, 51 b ff. earthquake and accompanying phenomena, 62—66 setting of the watch at the tomb. The continuity of the Marcan narrative is, as often elsewhere, broken by Matth to insert these incidents which are also absent from Lk. It may be noted in passing that Lk, even more largely than Matth, relies on non-Marcan sources for his Passion narrative, and characteristically allows his additional matter to interpenetrate and colour the whole narrative rather than merely to interrupt it at intervals. The additional incidents related by Matth are centred in Jerusalem and connected both with Jewish and Roman circles; and it may be presumed that he is drawing upon traditions, largely it may be oral, current among the Jewish Christians of his own day (cf. xxvii 8 b, xxviii 15 b). Moreover it is only too probable that such traditions, however far founded on fact, would tend to gather about them picturesque features, as they passed from mouth to mouth and as the circumstances of the hour, outward experience and inward prejudice, gave them prominence. It may well be that the incidents of xxvii 62 ff., xxviii 11 ff. had been coloured by anti-Jewish and anti-Pharisaic prejudice; so again the phenomena recorded in connection with our Lord's death and resurrection (xxvii 51 b ff., xxviii 2 ff.) would seem to contain a semi-legendary element, that element which appears so prominently in the Apocryphal Gospels. On the other hand the general trustworthiness of the Synoptic narrative is in nothing so clearly vindicated as by the extreme rarity of such legendary details and by its general sobriety in comparison with the tone of the non-Canonical Gospel records.

II. *Matth and the Passion.* It has been noted (see Introd. Composition of the Gospel, p. xxiv) that Matth's main second source, that source which more especially imparts to the Gospel its characteristic outlook and character, probably omitted all mention of our Lord's Passion and death. There was no room for it in that conception of Jesus, whether as prophet and lawgiver, or as triumphant Son of Man, which Q set forth. It is different with Matth: he follows Mk also, and Mk's

narrative, providing the norm for future evangelists, culminated in a long and detailed account of Passion week. Yet not merely out of fidelity to his Marcan source did Matth include the narrative. He had, it is true, in chs xxiv—xxv carried his readers up to a vivid and majestic presentation of the Parousia of the Son of Man, returning in glory to judge and to reign; and indeed for the narrower outlook, once clung to by the disciples and generally held in Jewish religious circles, this might well have seemed an appropriate termination for the Gospel. For the traditional Apocalyptic school the last chapters would have seemed an ugly excrescence on a completed work. It was not so for Matth, for it has been seen how throughout the Gospel side by side with the figure of the triumphant Son of Man has been placed the complementary figure of the suffering servant. The writer has laboured to train his readers to a conception of a Messiah triumphant indeed but triumphant through suffering. This had been an integral element of our Lord's own teaching: when once the truth that 'Jesus was the Christ' had been ingrained in the minds of the disciples, the complementary truth that 'the Christ must suffer' had been the main burden of his teaching again and again reinforced; and this element of his teaching Matth had sought throughout to corroborate by the argument from prophecy. In passage after passage he had sought to shew that the Jews ought to have been prepared for a Messiah, poor, lowly, suffering, rejected of men and killed, and only so entering his glory. Thus the Passion was the narrow gate and straitened way by which the Son of Man fulfilled the scriptures and acted out his divinely ordered career; and the readers of the Gospel should not be caused to stumble when they read the long-drawn record of the betrayal, arrest, trial, mockery and death of him whom they acknowledged King Messiah.

There was yet another necessity for Messiah's death, to which the Gospel alludes rather than gives full expression. Not only was his Passion the road to his own victory, but also the road to the salvation of many. Hints of the atoning work and death of Christ are given (xx 28, xxvi 28, cf. viii 17) which point to the truth that 'it became him...in bringing many sons to glory, to make the author of their salvation perfect through sufferings' (Heb ii 10).

III. *Day of the Crucifixion.* The day described by Matth (xxvi 17) and Mk (xiv 12), cf. Lk xxii 7, as the 'first day of unleavened bread' can hardly be any other than Nisan 14, the day on which the Paschal lambs were killed 'between the evenings' (Ex xii 6) and on the evening of which the Passover was eaten. It is true that according to the letter of the law (Lev xxiii 5 f., Numb xxviii 16 f.) the first day of unleavened bread was the 15th, but the previous day had been added to the seven as a 'fence' to the Passover law. The Synoptists are thus using a popular rather than a legal term; but in doing so clearly identify (cf. Mk xiv 12, 14, 16, Lk xxii 15) the meal which the disciples were sent to prepare (Matth xxvi 18) and of which they partook with Jesus 'when even was come' (*v.* 20) with the Paschal

supper. They thus represent our Lord's arrest, trial and death as taking place on Nisan 15, i.e. during the feast.

On the other hand the fourth Gospel silently corrects the Synoptic reckoning and places the Last Supper (xiii 1, 29), the trial (xviii 28) and crucifixion (xix 14, 31) before the Passover. Thus the supper takes place on Nisan 13 and the crucifixion on Nisan 14: the supper was not the regular Passover meal and the arrest, trial and death did not fall within the limits of the feast. St John's dating thus allows for the fulfilment of the chief priests' intention of hurrying forward our Lord's arrest and death, so that it should not fall during the feast (xxvi 5), an intention which to their great gratification (cf. Mk xiv 11) Judas' act seems to have made practicable. The fourth Gospel account also obviates the difficulty of placing various acts, the carrying of arms (xxvi 47), travelling from the country (Mk xv 21), making purchases (Mk xv 46 cf. Jn xix 39) within the feast, when they would be illegal. Moreover a line of early Church tradition, which could look back to the authority of St John if not also to that of St Paul, identified the day of the crucifixion with Nisan 14.

The above evidence points to a preference of St John's reckoning over that of the Synoptists. It is possible that the Synoptic tradition arose as the result of later reflection on the incident in the minds of the disciples. If St John's dating be correct, the disciples were unable owing to the crucifixion to keep the regular Passover: yet they could not but remember that they had partaken of a solemn meal at Passover time, a meal which the Lord himself had associated with the inauguration of the new Covenant. Thus for their minds an identification grew up between this meal and the Passover, an impression which eventually found its way into the written tradition. Other explanations of the Synoptic reckoning have been suggested. The mistake, if mistake it be, has been attributed to its Marcan source, which either adopted a misreading of the Aramaic phrase represented by Mk xiv 12, Matth xxvi 17 (see Allen, p. 272) or else assigned to a later year a Passover supper, which in fact took place one or two years earlier (see Wright, *New Test. Problems*, pp. 168—182). Thus on one ground or another the Synoptic writers dated the supper on Nisan 14 and identified it with the Passover. For St John on the other hand it was rather a solemn last meal and Jesus was himself the Paschal Lamb (1 Cor v 7) slain on Nisan 14 'between the evenings.'

XXVI 1—5 *Plot of chief priests.* Mk xiv 1 f., Lk xxii 1 f.

XXVI And it came to pass, when Jesus had finished all these words, he said unto his disciples, 2 Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. 3 Then were gathered together the chief priests, and the elders of the people, unto the court of the high

priest, who was called Caiaphas; 4 and they took counsel together that they might take Jesus by subtilty, and kill him. 5 But they said, Not during the feast, lest a tumult arise among the people.

2. *the passover cometh:* Mk's addition 'and the unleavened bread' does not probably distinguish the two parts of the feast (cf. Lev xxiii 5 f., Numb xxviii 16 f.), but gives an alternative name for the whole (Lk xxii 1). Matth only (2 b) places on our Lord's lips a last prediction of the Passion as coincident with the Passover.

3. *Then were gathered together.* This notice (Matth only) of an informal gathering of the Sanhedrin at the High Priest's house may perhaps be intended to recall the language of the Messianic Ps ii 2, see LXX. See the quotation of the latter in Acts iv 26. For Caiaphas, high priest A.D. 18—36, see Introd. p. xlvi; for other notices in the Gospels Lk iii 1, Jn xi 49 ff., xviii 13 f.

4. *by subtilty.* They feared (Lk xxii 2 b) an open arrest in view of Galilaean support to Jesus. It would seem (see above) that the festival began at 6 p.m. on Friday, and that they hurried forward the arrest, trial and death, so that it might fall without the limits of the feast.

6—13 *Anointing in Simon's house.* Mk xiv 3—9, Jn xii 1—8

The fourth Gospel places the incident 'six days before the Passover' (Jn xii 1), i.e. on the Sabbath immediately preceding the day of the triumphal entry. The Marcan tradition, which Matth follows, gives it an appropriate setting four days later between the plots of the chief priests and the treachery of Judas, with both of which Mary's act stands in strong contrast. St John too marks a contrast, viz. with the grudging spirit of Judas (xii 4—6). Lk omits the incident, probably as having already included a closely parallel yet distinct narrative in vii 36 ff., and also (xxi 1—4) the incident of the widow's mite.

6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto him a woman having [1]an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. 8 But when the disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this *ointment* might have been sold for much, and given to the poor. 10 But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon

[1] Or, *a flask*

me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she [1]poured this ointment upon my body, she did it to prepare me for burial. 13 Verily I say unto you, Wheresoever [2]this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

[1] Gr. *cast.* [2] Or, *these good tidings*

6. *in Bethany.* For the site see note on xxi 1. It was the village of Martha, Mary and Lazarus, Jn xii 1 ff., and seems to have been used as Jesus' lodging place (cf. Lk xxi 37) each night till Thursday of the last week (Matth xxi 17).

the house of Simon the leper. The feast was given in our Lord's honour (Jn xii 2), but though Martha, Mary and Lazarus were all present in different capacities, it was not said to have taken place in their house (cf. Lk x 38). It is then quite uncertain whether Simon, of whom nothing more is known, was a kinsman of the two sisters or the goodman of the house.

7. *a woman.* Jn xii 3 adds the name 'Mary': the name may have been unknown or of less interest in the Galilaean tradition which Matth represents, or it may have been kept purposely secret (see on *v.* 18) during her lifetime.

an alabaster cruse. The ointment was spikenard (Mk xiv 3), of which the Indian kind was specially valuable and used by wealthy Israelites and Romans. It was kept in alabaster flasks, the rosebud top of which could easily be broken off (Mk xiv 3).

poured it upon his head. Mary stands behind and over our Lord, as he reclines at table. Jn xii 3 speaks of her anointing the feet (cf. Lk vii 38). The act described by Mk and Matth was one of honour to a guest, cf. Ps xxiii 5, Lk vii 46. It may also in the light of later reflection have represented the sanctifying of the priest for the offering of the sacrifice, cf. Lev viii 12.

8. *the disciples:* Mk 'some'; the indignation, felt by several, was expressed by Judas (Jn xii 4 f.) the treasurer of the band; for them it was so much money (300 denarii, Mk, i.e. about £10) thrown away, which might at such a season (Jn xiii 29) have been given to the poor.

10. *a good work.* The words 'upon me' are emphatic: our Lord diverts the attention of the disciples from the woman to himself and in doing so reveals the character of her action in a new light. Done out of spontaneous devotion to his Person it was an act of moral beauty—an end in itself. A little while (Jn xvi 16) and the opportunity of rendering such a service to him would have passed for ever; while the possibility of remembering the poor would always remain (cf. Deut xv 11). Indeed a true counterpart to the act in time to come would consist in service to the poor, which would be accepted as service to himself (xxv 40). Meanwhile the act viewed in the light

of its occasion and of the motive, which prompted it, won his entire approval. It was the anointing of his body for burial. By a true intuition Mary had grasped the solemn character of the feast, and foreseeing the Lord's death offered the highest service which love could render.

13. *Verily I say unto you.* The prediction is omitted by Jn: the words as they stand anticipate a world-wide extension of the Gospel (cf. xxiv 14) and a definite outline of Gospel record, at any rate in oral shape, and it is probable that the form of the original saying has been modified in view of later events.

14—16 *The bargain of Judas.* Mk xiv 10 f., Lk xxii 3—6

14 Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, 15 What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. 16 And from that time he sought opportunity to deliver him *unto them.*

14. *one of the twelve:* so also Mk and Lk: for the note of shame cf. Jn vi 71b. For Judas Iscariot see on x 4.

15. *they weighed unto him.* Matth alone speaks of the exact amount and of its payment. The sum was thirty shekels (i.e. 120 denarii or about £4. 5*s.*). It was the legal price of a slave, cf. Ex xxi 32. The details as given by Matth, see also xxvii 3—10, are intended directly to recall the prophetic passage, Zech xi 12b f.

17—30 *The Last Supper.* Mk xiv 12—26, Lk xxii 7—23, cf. Lk xxii 24—30, Jn xiii 1—35

17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The [1]Master saith, My time is at hand; I keep the passover at thy house with my disciples. 19 And the disciples did as Jesus appointed them; and they made ready the passover. 20 Now when even was come, he was sitting at meat with the twelve [2]disciples; 21 and as they were eating, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? 23 And he answered

[1] Or, *Teacher* [2] Many authorities, some ancient, omit *disciples.*

and said, He that dipped his hand with me in the dish, the same shall betray me. 24 The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it [1]for that man if he had not been born. 25 And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

[1] Gr. *for him if that man.*

18. *to such a man.* The name may have been known to Matth but for special reasons not disclosed. It is an interesting conjecture that the goodman of the house (cf. Mk xiv 14) referred to was the father of John Mark, that the man bearing the pitcher of water (Mk, Lk) was John Mark himself, and that the upper room in his house, in which the supper took place, was that referred to in Acts xii 12 as the gathering place of the primitive Christian community for fellowship and prayer (cf. also Acts i 13). See Sanday, *Sacred Sites*, pp. 77 ff. On that site there stood in Hadrian's time, circ. 120 A.D., a 'little church of God.'

The Master saith. The words imply that the man was a disciple (cf. xxi 3) and would understand, perhaps by prearrangement, the demand made.

My time. For the phrase cf. xxvi 45: it is common in the fourth Gospel, cf. Jn vii 6, vii 30, viii 20. For Jesus and for his intimate disciples 'his time' was associated with this Passover, cf. *v.* 2.

21. *as they were eating.* Matth, following Mk, narrates two incidents only of the supper with the Twelve, each introduced by the same words (cf. *v.* 26). Lk, who places the prediction of the betrayal *after* the institution of the Eucharist, adds the account of the strife as to greatness (xxii 24—30). The fourth Gospel, omitting the institution, includes the prediction of betrayal (xiii 21—30) and the washing of the disciples' feet (xiii 2—20).

22. *exceeding sorrowful.* For the Matthaean phrase cf. xviii 31. They were familiar with the prospect of his betrayal, cf. xvii 22, xx 18: but it was a new thing that one of their own number should be guilty.

23. *He that dipped his hand with me.* Mk dippeth: so Matth A.V. The present tense would not point directly to the traitor but would rather be a general indication of the heinousness of the treachery, by the association of the words with Ps xli 9, quoted directly Jn xiii 18: so with the saying as recorded by Lk xxii 21. On the other hand if the aorist tense in Matth 'dipped' be pressed, it would rather be a direct indication of the individual traitor, especially when taken in conjunction with Judas' question and the answer (*v.* 25) given by Matth only.

the dish: i.e. the haroseth or sauce consisting of 'a cake of fruit beaten up and mingled with vinegar' into which the guests each dipped his bread.

24. *The Son of man goeth.* The phrase 'goeth' of Jesus' appointed path is common in the fourth Gospel, cf. Jn vii 33, xiii 3, 33, 36, xvi 5, 10, 17. The path was one, which he had himself foreseen, and which was foretold in scripture, cf. Lk xxii 22, yet it was not a doom from which he could not escape (cf. *v.* 53) but a Father's will with which he freely identified himself.

good were it for that man. For the doom cf. xviii 6 f.: Enoch xxxviii 2 'It had been good for them, if they had not been born.' The words 'that man,' see marg., are reserved till last for emphasis. The man is wholly guilty, although the instrument ('through whom') of the determinate foreknowledge and counsel of God.

25. *Thou hast said.* The words (cf. xxvi 64, xxvii 11) are not a conventional form of assent: see Dalman, *Words of Jesus*, p. 309: rather they make the admission but thrust the responsibility for it on the questioner.

26—29 *Institution of the Eucharist.* Mk xiv 22—25, Lk xxii 17—20, cf. 1 Cor xi 23—25

Origin of the narrative. Behind Mk lies here as elsewhere the Petrine tradition, which assumed, at any rate, oral shape in the years immediately following the ascension. Matth follows Mk but makes changes (N.B. especially the addition 'unto remission of sins,' 28 b). Lk appears to follow another line of tradition, in which the giving of the cup and following saying (17 f.) precede the giving of the bread (19). He adds, however, the giving of a second cup 'after supper' (20). There is reason for supposing that Lk *vv.* 19 b f. (see marg. R.V.) are not genuine. In this case they probably represent a later interpolation, made in order to bring Lk into line with the traditional account, the words interpolated being borrowed however not from Mk but from St Paul (1 Cor xi 24 b f.) and representing perhaps liturgical usage in St Paul's day. Finally St Paul's claim (1 Cor xi 23) to have received his knowledge of the institution 'from the Lord' does not involve the denial 'that Church tradition was the source of his knowledge.' His tradition, too, may run back to a Petrine source, but he makes certain additions, especially the twice repeated 'Do this in remembrance of me,' *vv.* 24 f.

Additional Note. It remains to consider the meaning which it would seem that Matth attached to our Lord's words and actions in the light of the special form which his record of the institution took. Those words and actions were on the one hand pregnant with associations of the past: light was thrown upon them by similar actions in our Lord's ministry (xiv 19, xv 35 f.) and the teaching which had gathered round those actions (cf. Jn vi 26—58); but especially they recalled the establishment of the First Covenant and the sacrifices which had accompanied it (Ex xxiv 4—8). A new Covenant, of peace between men and God, was inaugurated by our Lord's death,

and the disciples in taking and eating and in drinking at his command (*vv.* 26, 28) were admitted to the Covenant. The words as recorded by Matth do not include any explicit direction for the continuation of the rite. It is in St Paul's narrative that the institution is expressly given the character of a permanent and constantly repeated memorial of the Covenant so established (1 Cor xi 24—26).

But the institution had also a future reference (*v.* 29). Our Lord was about to be taken from them, but would return to renew and consummate the fellowship begun here and now. Thus the Eucharist was given an anticipatory character. It was the earnest of the Messianic banquet; it was the 'meal of the community waiting for their Lord.' By it they should proclaim the Lord's death 'till he came': and it should serve as the bond between Messiah and his followers, and so too for his followers between one another, in the interval, long or short, which should elapse before his visible return and the final inauguration of the kingdom of God.

The institution then in the Synoptic record, especially in its Matthaean form, had a twofold character: it was sacrificial, the memorial of the Covenant made between God and man in the death of Jesus Christ: it was also eschatological, the promise and pledge of his return and consummated fellowship with his elect in the Father's kingdom.

See McNeile: Additional note on the Eucharist, pp. 383—386.

26 And as they were eating, Jesus took [1]bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. 27 And he took [2]a cup, and gave thanks, and gave to them, saying, Drink ye all of it; 28 for this is my blood of [3]the [4]covenant, which is shed for many unto remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out unto the mount of Olives.

[1] Or, *a loaf*
[2] Some ancient authorities read *the cup*.
[3] Or, *the testament*
[4] Many ancient authorities insert *new*.

26. *as they were eating.* The ordinary meal was still in progress (cf. *v.* 21) at least on the part of the disciples, when Jesus transformed it into a new thing: St Paul more generally 'in the night in which he was betrayed,' 1 Cor xi 23.

took, blessed, brake, gave. The ritual acts were familiar (cf. xiv 19) and perhaps had been often repeated (cf. xv 35 f.): by them the risen Lord was recognised by two who had not been present at the Last Supper (Lk xxxiv 30 f., 35). What was new was the significance given by the familiar actions to the elements thus taken.

bread: see marg. *a loaf:* one of the flat cakes, usually sufficing for

one person, is here broken into twelve pieces and distributed between the disciples. The action probably has no reference to the body 'broken' on the cross. Rather the one loaf broken and shared by all is a symbol of Christian unity (cf. 1 Cor x 17): see also *Didache* ix 4 'as this broken bread was scattered upon the mountains and gathered together became one, so let thy Church be gathered together from the ends of the earth into thy kingdom.'

blessed: probably in the usual Jewish formula, see on xiv 19: that formula in the case of the cup (*v.* 27) would be—'Blessed art thou, Jehovah our Lord, king of the universe, creator of the fruit of the vine.'

Take, eat; this is my body. The addition 'eat' is peculiar to Matth, and expresses what is implied in the simple direction in Mk. The addition in St Paul's narrative of the words 'which is for you: this do in remembrance of me,' 1 Cor xi 24, cf. Lk xxii 19b, transfers to the Body that sacrificial value which Matth and Mk explicitly attach to the Blood. The simple words 'this is my body' thus give the familiar acts their new significance. For the disciples the words might well associate themselves with teaching given just a year earlier, Jn vi 30—59. He had spoken of participation in his flesh (*v.* 53). Here was the fulfilment of his words.

To this it may suffice to add the striking comment on the words given in the Italian translation of the Gospel and Acts published under papal auspices in 1902. 'The institution of the Eucharist requires no other comment than an unprejudiced reading. In the Eucharist Jesus gives us by it His Body and His Blood. The Gospel simply relates the fact which alone concerns all: the explanations (few and incomplete) which can be given are a help to knowledge and not to the Christian life.'

27. *Drink ye all of it.* Mk (*v.* 23b) states as an accomplished fact what Matth records as a command directly given. The word 'all,' placed last in the Greek, is emphatic. 'All the people' (Ex xxiv 3) had shared in the old Covenant and none should be excluded from the new.

28. *for this is my blood of the covenant.* The word 'for,' absent from Mk, points the urgency of the command: only if they drank could they share in the Covenant now made (cf. Jn xiii 8). The phrase (literally: 'my blood, the blood of the Covenant') directly recalls the words placed on the lips of Moses at the inauguration of the first Covenant—'Behold the blood of the covenant, which the Lord hath made with you concerning all these words' (Ex xxiv 8). Jesus now inaugurates a new (see marg. R.V.) and better (Heb. viii 6) Covenant, not with the blood of slain beasts (cf. Ex xxiv 5, Heb ix 12), but with his own blood. Cf. Lk xxii 20, 1 Cor xi 25 'the new covenant in my blood.'

which is shed for many. The blood 'which is the life' could only be made available for the life of others by being 'poured out,' cf. Heb. ix 18—22. The words recall the sacrificial language of xx 28b and imply that the sacrifice now offered availed far beyond the prescribed limits of the old.

unto remission of sins: added by Matth only as expressing the true outcome of the sacrifice of Christ. The new Covenant, as it was of wider scope (see last note), so also was of greater efficacy than the old (cf. Heb x 11—18).

29. *But I say unto you.* The words of the verse are a solemn farewell, not so much to 'the ordinances of the Jewish dispensation,' as to life and fellowship enjoyed under earthly conditions. Yet they are words also of joyful anticipation. Messiah's fellowship (cf. 'with you') with his Covenant brethren should be renewed, but in a new sphere and under new conditions. The earthly should be fulfilled (Lk xxii 16) in the heavenly. The figure of the Messianic banquet (cf. viii 11 note) is that most in keeping with present associations and is more expressive of the joy and peace, which such reunion would bring, than that of the more stern and judicial Parousia of the Son of man.

that day. The prophetic 'day of the Lord' (cf. Joel i 15, ii 31) becomes in the New Test. (cf. Matth vii 22) the day of the Parousia of the Son of man and the inauguration of the Messianic kingdom: which itself again gives place to the kingdom of the Father (cf. xiii 43, 1 Cor xv 24).

30. *sung a hymn:* perhaps a Psalm appropriate to the occasion, and not necessarily the Paschal Hallel (Pss cxiii—cxviii) sung after the second and fourth cups.

31—35 *Peter's profession of loyalty.* Mk xiv 27—31, Lk xxii 31—34, cf. Jn xiii 36—38

31 Then saith Jesus unto them, All ye shall be [1]offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am raised up, I will go before you into Galilee. 33 But Peter answered and said unto him, If all shall be [1]offended in thee, I will never be [1]offended. 34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. 35 Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.

[1] Gr. *caused to stumble.*

31. *offended in me.* Messiah himself would be a stumbling-block, cf. Lk ii 34: for the phrase cf. xi 6, xiii 57. Compared with Mk xiv 27a, Matth's version of the saying lays special stress on the authors ('ye' the disciples), the cause ('in me'—Messiah himself) and the time ('this night') of the common act of disloyalty. This desertion, like the treachery of Judas (*v.* 24a), had been foretold. The words of Zech xiii 7 are adapted to a Messianic application.

32. *after I am raised up.* The disciples had been prepared for this, cf. xvi 21, xvii 9, 23. They are now taught to look to Galilee as the place in which the scattered flock would be reunited, cf. xxviii 7, 10, 16 f.

34. *Verily I say unto thee.* A second warning (cf. *v.* 31) followed by a yet more emphatic repudiation, in which Peter speaks not for himself only (cf. *v.* 33) but for all. The cock crowing (cf. Mk xiii 35) represented the third Roman watch, viz. 12 to 3. Matth omits Mk's 'twice' both here and in 74 f.

36—56 *The garden and betrayal.* Mk xiv 32—52, Lk xxii 39—53, cf. Jn xviii 1—11

36 Then cometh Jesus with them unto [1]a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. 39 And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. 40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? 41 [2]Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 Again a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done. 43 And he came again and found them sleeping, for their eyes were heavy. 44 And he left them again, and went away, and prayed a third time, saying again the same words. 45 Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed unto the hands of sinners. 46 Arise, let us be going: behold, he is at hand that betrayeth me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now

[1] Gr. *an enclosed piece of ground.*
[2] Or, *Watch ye, and pray that ye enter not*

he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. 49 And straightway he came to Jesus, and said, Hail, Rabbi; and [1]kissed him. 50 And Jesus said unto him, Friend, *do* that for which thou art come. Then they came and laid hands on Jesus, and took him. 51 And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the [2]servant of the high priest, and struck off his ear. 52 Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. 53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? 54 How then should the scriptures be fulfilled, that thus it must be? 55 In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. 56 But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

[1] Gr. *kissed him much.* [2] Gr. *bondservant.*

36. *a place called Gethsemane.* The place (see marg. Gr. *an enclosed piece of ground*: Jn 'a garden') derived its name from the oil press at that time or earlier within it. The traditional site marked by some ancient olive trees is 'almost fifty yards beyond the bridge which spans the Kidron' (Hastings, *D. B.* ii p. 164). It was a common place of resort for Jesus and his disciples, Jn xviii 1 f. Nor is it improbable that this was the very spot (cf. Lk xi 1) on which he had taught his disciples the Lord's prayer (see *Cambridge Texts and Studies* i 3 p. 123).

37. *Peter and the two sons of Zebedee:* the three had been taken with him (cf. xvii 1 ff.) to see his glory: so now they are the chosen witnesses of his agony: the eight (*v.* 36) are left at a distance behind.

sorrowful and sore troubled: the latter is a strong word (see Phil ii 26, Lightfoot's note) expressing 'loathing and discontent.' The distress is not only felt but acknowledged (cf. Jn xii 27), the Master's confession of weakness following the disciples' assertion of strength (*v.* 35). Our Lord's words, as later in the Passion, cf. xxvii 46, Lk xxiii 46, recall those of the Psalmist, cf. Ps xlii 5, 11.

38. *even unto death:* for the phrase, expressive of strong emotion, cf. Jonah iv 9 'angry even unto death.'

39. *went forward...fell...prayed:* his actions, as his words, betray the stress of his feeling. Lk xxii 43 f. adds, though the reading is

doubtful, the appearance of an angel and the physical symptoms of his anguish: for the earliest comment on the scene see Heb v 7 'Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death...learned obedience....'

if it be possible; the first prayer: in view of the omnipotence of God (cf. Mk 'all things are possible for thee') the human desire is expressed of avoiding the cup (cf. xx 22) of suffering, a desire however made expressly conditional on the divine will. It is but the 'tremor of the magnet needle which yet points true to the pole.' Zahn, *ad loc.*

40. *findeth them sleeping:* as at the Transfiguration the disciples are overborne with sleep (cf. Lk ix 32): Lk (xxii 45) has 'sleeping for sorrow.' The reproach levelled at all is addressed to Peter the leader of all in their assertion of loyalty.

41. *Watch and pray.* If they could not watch for his sake (cf. 40b 'with me') yet they might have done so for their own. If he had found it needful to pray, lest human frailty should fail under the trial, how much more they! For the contrast between the eager spirit (cf. xx 22) and the weak flesh cf. Rom vii 22 f.

42. *Again a second time:* the four times repeated 'again' emphasises the contrast between his repeated prayers and their continued sleep. Lk mentions only one prayer and Mk (*v.* 39) does not bring out the advance which the second prayer makes upon the first. The emphasis is transferred from the human desire to the divine will, now revealed. The cup had been given him and he would drink it, cf. Jn xviii 11.

44. *a third time:* Matth transfers to the third prayer what Mk (*v.* 39) says of the second: for the threefold prayer cf. 1 K xvii 21 Elijah for the dead child: 2 Cor xii 8 St Paul and the thorn in the flesh.

45. *Sleep on now:* the 'hour' for watching was over, and they might well use the little time that remained for rest. The words may thus be an expression of care on their behalf rather than 'one of the rare instances of the Lord's irony.'

46. *he is at hand:* the sound of feet and voices, perhaps the sight of the figures approaching in the moonlight, indicates the presence of the traitor.

47. *a great multitude:* Matth following Mk suggests the presence of a mixed rabble variously armed. On the other hand the fourth Gospel (Jn xviii 3) points to the fact that the arresting party included Roman soldiers under their officer (Jn xviii 12) and members of the police force at the disposal of the Sanhedrin, and was the result of concerted action on the part of the Roman and Jewish authorities. Lk (xx 52) says that representatives of the latter were present at the arrest.

49. *kissed him:* see marg. Gr. *kissed him much*, cf. Prov xxvii 6 'the kisses of an enemy are profuse.' Phrase after phrase, the pre-

arranged sign of recognition (48), the careful direction (48b, cf. Mk 'lead him away safely'), the unhesitating approach (49a 'straightway' so Mk), the greeting (49 'Hail,' Matth only), the fervent kiss (49b), all give point to the calculated thoroughness of the act of treachery.

50. *Friend, do that for which.* For the address cf. xx 12 'Friend, how camest thou in hither?' The original has only 'that for which thou art come.' The place of the verb is supplied by our Lord's action, as he moves forward and surrenders himself to his enemies. A.V. converts it into a question 'Wherefore art thou come?' R.V. supplies 'do,' thus making the saying closely parallel to Jn xiii 27b. Whatever the exact bearing of the words, they appear to render Judas speechless (cf. xxii 12b) and perhaps awaken the remorse which ends in suicide.

51. *one of them that were with Jesus.* The name of the author of the blow could not at first be safely revealed. Mk (*v.* 47) attributes it merely to one of the bystanders: Matth (cf. Lk) writing later identifies him with a disciple, and Jn (xviii 10) at a still later date gives the name. The disciples had provided themselves with daggers (cf. Lk xxii 38), perhaps in view of this very contingency.

52. *Put up again thy sword.* This and the two following verses are found in Matth only: cf. however Jn xviii 11 with 52a. The words of 52b are probably an echo of a proverbial saying (cf. Rev xiii 10) and recall our Lord's half-satirical rejoinder (Lk xxii 38) to the disciples' earlier claim to being armed. They serve too as a forcible comment on a war of wanton aggression, which inevitably brings its own revenge.

53. *more than twelve legions.* Palestine was not familiar at first hand with Roman legions, complete military units of upwards of 5000 men, till the war of 66—70. In later Rabbinic usage, however, the term carried with it the twofold implication of multitude and of attendance on a king (cf. Hastings, *D. B.* iii p. 94). Both these thoughts may underlie the present use of the word. The number 'twelve' again perhaps represents vastness (cf. Rev vii 5—8) and completeness (cf. Rev xxi 12—14), but is directly suggested by the number of the disciples (*v.* 14): he could call to his aid not twelve men (one a traitor!) but as many legions of angels. Our Lord had accepted the ministration of spiritual beings (iv 11, xvii 3, cf. Lk xxii 43) for his own comfort and assurance: but it was wholly contrary to the method which the scriptures sanctioned (*v.* 54) and which he had accepted (cf. iv 9, xii 20) that he should demand their aid as a means of forcibly overpowering his enemies.

55. *as against a robber.* There is a ring of irony in the words, standing first in the Greek: they had known him as a Rabbi teaching with authority: why treat him now as a bandit, who would meet force with force?

56. *that the scriptures of the prophets.* The assertion, made just at the moment of the traitor's seeming triumph, is a serene vindication of 'Jesus' belief in the triumph of his cause.'

57—58 ***Trial before Caiaphas.*** **Mk xiv 53—65, Lk xxii 54, 63—71, cf. Jn xviii 12—14, 19—24**

The Gospels all agree as to two stages in the Jewish trial—the informal examination at night in the High Priest's private house, and the formal process before a public gathering of the Sanhedrin at dawn. The fourth Gospel however (Jn xviii 12 f.) says that Jesus was led 'to Annas first,' formerly high priest, father-in-law of Caiaphas, and still exercising predominant influence in Temple circles (see Introd. p. xlv f.). It was, according to Jn's account, at Annas' house that the preliminary cross-examination took place (xviii 19—23) after which Jesus was sent to Caiaphas (*v.* 24) for the formal trial and sentence. Lk alludes to the proceedings in the High Priest's house (xxii 54, 63 ff.) but assigns to the formal morning gathering of the Sanhedrin (*vv.* 66—71) the examination and sentence, which Matth and Mk assign to the informal night sitting. Probably Jn, who has here the support of Lk, is correcting the Marcan account. The Sanhedrin could only meet 'between the morning and evening sacrifice,' more especially for the trial of criminal cases. The interval between the arrest and sunrise was filled by a short examination before Annas and such members of his circle as were present and by the mockery of Jesus in the courtyard of his house (Lk xxii 63—65). Perhaps this took place at the Tabernae (Booths) the private residence of Annas on the Mt of Olives. At its conclusion, Jesus was led bound (Jn xviii 24) into the city to undergo his trial before the Sanhedrin formally assembled in the 'Hall of hewn stones' at daybreak under the presidency of Caiaphas. If this be the true account, we must suppose that the narrative of *vv.* 57—68 (Mk xiv 53—65) has been misplaced and in fact represents not the hurried informal night sitting held in Annas' private house, but the formal trial after sunrise by 'the chief priests and whole council' (xxvi 59) concluded by a formal verdict of condemnation (*v.* 66).

57 And they that had taken Jesus led him away to *the house of* Caiaphas the high priest, where the scribes and the elders were gathered together. 58 But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. 59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; 60 and they found it not, though many false witnesses came. But afterward came two, 61 and said, This man said, I am able to destroy the [1]temple of God, and to build it in three days. 62 And the high priest stood up, and said

[1] Or, *sanctuary*: as in ch. xxiii. 35; xxvii. 5.

unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. 65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: 66 what think ye? They answered and said, He is [1]worthy of death. 67 Then did they spit in his face and buffet him: and some smote him [2]with the palms of their hands, 68 saying, Prophesy unto us, thou Christ: who is he that struck thee?

[1] Gr. *liable to.* [2] Or, *with rods*

57. *to the house of Caiaphas:* see *v.* 3 note. Matth alone of the Synoptists, as in *v.* 3, gives the name at this point, cf. Jn xviii 13 f.

58. *Peter followed:* he was accompanied by 'another disciple' (Jn xviii 15), probably John, by whose good offices (15 b f.) he gained admission to the open courtyard of the high priest's house. There he sat (Mk) or stood (Jn) by the fire in the group of household slaves and police officers gathered round it in the chill night air.

59 f. *sought false witness.* The action was contrary to the recognised legal procedure of the Sanhedrin, which required that in capital cases witnesses for the defence should be summoned first and that the statements of witnesses for the prosecution should be carefully tested. The witness and witnesses (*v.* 60) were 'false' as called to support a predetermined verdict. The council met 'not to try but to condemn,' and for the desired verdict the agreement of at least two witnesses as to some illegal action or utterance was necessary (cf. Deut xix 15). They failed to secure the required evidence (*v.* 60), not because witnesses were wanting, but because their evidence did not agree (Mk xiv 56, 59) or perhaps because it was not of a character to justify the verdict they were determined to pronounce, at least in the eyes of the Roman procurator whose sanction was required for its execution.

61. *able to destroy the temple of God.* Mk makes the saying more definitely a threat, 'I will destroy'; the two witnesses appear to have repeated garbled and conflicting (Mk *v.* 59) versions of our Lord's saying recorded Jn ii 19, 'Destroy this temple, and in three days I will raise it up,' a mystical saying (cf. *v.* 21 f.) which might naturally be interpreted in a literal sense (cf. *v.* 20). There was some ground too for this interpretation in view of our Lord's prediction publicly of the destruction of Jerusalem (xxiii 38 f., cf. Lk xix 43 f.) and privately of that of

the Temple (xxiv 2). That the saying or the common report of it was deeply galling to the Jewish mind may be seen from the fact that it was later used as a taunt against our Lord during the crucifixion (xxvii 40) and was again brought up in the charge against Stephen (Acts vi 14).

62. *stood up:* i.e. 'for greater impressiveness,' the evidence had broken down, and Jesus must be coerced into condemning himself.

63. *I adjure thee by.* The silence of Jesus at the first challenge (*v.* 62) provokes a second of a solemn and direct kind, which could claim and which received a direct and solemn answer; for the formula of adjuration cf. the phrase 'as God liveth' frequent in Old Test., e.g. Judg viii 19, 1 Sam xx 3, 1 K xvii 1, 2 K iii 14.

the Christ, the Son of God. Mk also in the corresponding passage (xiv 61) combines the two titles, substituting 'Son of the Blessed,' cf. xvi 16, Jn xx 31. Yet the one title did not necessarily for Jewish thought involve the other. For Jesus indeed, as for certain circles of Apocalyptic thought, 'the idea of Messiahship involved and implied the conception of heavenly origin.' But in Pharisaic and popular circles Messiah was of earthly Davidic ancestry. Thus the claim to Messiahship, made by many in that age (cf. xxiv 5, 24), might call down the reproach of madman or impostor, hardly however of blasphemer. It was the claim to the second title 'Son of God' on which the issue of a capital charge turned (cf. Jn x 36) and with which later Jesus was taunted (xxvii 43). This Lk shews more clearly by making each title the subject of a distinct question (xxii 67, 70), the answer to the second of which proved decisive.

64. *Thou hast said: nevertheless...* Mk more directly 'I am: and...' for the form of assent as a qualified admission see on *v.* 25 and cf. Lk xxii 70, Jn xviii 37. In contrast to this ('nevertheless') the second part of the answer is made on Jesus' own initiative. The opening word 'Henceforth' (ἀπ' ἄρτι, i.e. the moment has come from which...) is found in Matth only of the Synoptic writers and is used significantly on each occasion (cf. xxiii 39, xxvi 29) in a prophetic declaration as to the coming Parousia and kingdom. The language of the saying recalls (1) Ps cx i, also quoted in xxii 44, (2) Dan vii 13, cf. Matth xxiv 30. Both passages at least by implication point to the heavenly origin of Messiah. Standing bound and helpless before his judge, Jesus proclaims the eve of his visible triumph, a triumph not of earthly majesty but of heavenly manifestation, which would be witnessed as by 'all the tribes of the earth' (xxiv 30, Rev i 7) so especially by Messiah's enemies (cf. Rev i 7 'they which pierced him').

the right hand of power. Rabbinic writers speak of the 'mouth,' the 'eyes' of the Power, substituting the word for God, see Dalman, *Words*, pp. 200 f.: so too with the title of Simon Magus, Acts viii 10, 'the Power...which is called great.' For a similar periphrasis for God cf. Blessed (Mk xiv 61) and Heaven in the phrase 'kingdom of Heaven.'

65. *rent his garments:* i.e. in apparent horror at the outrageous claim. For the action as a recognised sign of grief cf. 2 K xviii

37, Is xxxvi 22, Joel ii 13, as a sign of horror at an impious action cf. Jer. xxxvi 24. The High Priest, though forbidden to do so for private loss (cf. Lev x 6, xxi 10), yet 'when blasphemy was spoken...rent both his outer and his inner garment with a rent that might never be repaired' Edersheim, *L. and T.* ii p. 560. Caiaphas had secured what he sought, an admission 'from his own mouth' (Lk xxii 71), which could be treated as blasphemy. Without calling further witnesses, the question of guilt is put ('what think ye?') to the vote: cf. Plat. *Rep.* i 13 340 A, 'Why require a witness? Thrasymachus himself confesses.'

66. *answered and said.* The form of condemnation, as that of obtaining evidence (see on *v.* 59), was flagrantly illegal. In capital cases 'it was required that sentence of condemnation should be delayed until the day following. It was required moreover that the votes of the judges should be taken down in writing, each standing up in turn, the youngest first, and intimating his verdict. Not thus was Jesus condemned. They did not wait until the morrow, but sentenced him forthwith; nor did they vote in deliberate succession, but declared him guilty by tumultuous acclamation.' Smith, *Days of his Flesh*, p. 472.

67 f. *Then did they spit in his face.* The sentence was followed immediately, again in defiance of the law, by gross bodily illtreatment. Our Lord was subjected to three public mockeries (1) by the Jews, members of the Sanhedrin (so Matth, but cf. Lk xxii 63) and police officers; (2) by Herod and his soldiers (Lk xxiii 11); (3) by the Roman cohort (Matth xxvii 28 ff.). The details of the first are perhaps so arranged as to recall Is l 6 'I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.'

69—75 *Peter's denial.* Mk xiv 66—72, Lk xxii 56—62, Jn xviii 17, 25—27

69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilæan. 70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also was with Jesus the Nazarene. 72 And again he denied with an oath, I know not the man. 73 And after a little while they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy speech bewrayeth thee. 74 Then began he to curse and to swear, I know not the man. And straightway the cock crew. 75 And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

The four accounts of the incident appear to represent three independent lines of tradition; the Marcan, followed in the main by Matth, and derived presumably from Peter himself; the Lucan, who has access to a non-Marcan source; the Johannine, resting perhaps upon the first-hand witness of the 'other disciple' (Jn xviii 15 f.). All the accounts agree as to the threefold denial: all represent the first as resulting from the challenge of a maidservant (Jn: the porteress). But the second challenge is assigned by Mk to the same, by Matth to 'another' maidservant, by Lk to a man, and by Jn to the bystanders; and the third by Matth and Mk to them 'that stood by,' by Lk to 'another' man, by Jn to a slave and kinsman of Malchus. It is no wonder that the details of such a scene should vary in different accounts.

69. *without in the court.* The scene of the denial was the open courtyard of the high priest's house, below (Mk) the chamber in which the examination before Caiaphas (or Annas) was held. Vivid details are given: the fire in the midst of the court; Peter seated by it amid a group of others; his face lit up by the blaze; the maid's piercing look; the quick taunt.

70. *denied before them all.* The latter words, added by Matth, may perhaps recall x 33 'deny me before men.' They shew that the force of the trial lay not in the questioner but in the audience (cf. Bengel *ad loc.*). Peter's *facilis descensus* is well illustrated by the narrative; the simple denial passes to denial backed by oath (Matth) or repeated denials (Mk), and this again leads on to a storm of oaths and curses.

71. *into the porch.* So Mk xiv 68 (marg. Gr. *forecourt*) the covered vestibule of the house. This detail of Peter's retreat into the gloom of the gateway, absent from Lk and Jn, probably rests on his own authority.

73. *for thy speech bewrayeth thee.* Mk (cf. Lk xxii 59 b) has 'for thou art a Galilaean.' Matth alone, perhaps as writing for Palestinian Jews, who would be familiar with the peculiar Galilaean dialect, mentions the betraying sign. Dalman (*Words*, pp. 80 f.) suggests that he may have been detected by his use of the Galilaean in place of the Judaean word for 'know' (*vv.* 70, 72).

75. *went out, and wept bitterly.* His repentance takes as vehement a form as his denial.

XXVII 1 f. *Jesus before Pilate.* Mk xv 1, Lk xxii 1

XXVII Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: 2 and they bound him, and led him away, and delivered him up to Pilate the governor.

1. *when morning was come.* Matth's account of the morning meeting of the Sanhedrin follows Mk in being compressed into a single

sentence: contrast Lk xxii 66—71 and see note above on *vv.* 57—68. At the conclusion of the meeting Jesus was pinioned (so Mk and Matth) as a condemned criminal and taken before the Procurator for the confirmation of the sentence.

3—10 *Judas' suicide.* Cf. Acts i 18 f.

The paragraph, forming a break in the narrative and found in Matth only, falls into two sections:

(1) 3—5 Judas' remorse and suicide, the sequel of the bargain (xxvi 14—16) and betrayal (xxvi 47—50).

(2) 6—10 the subsequent disposal of the money by the chief priests, added (*a*) to account for the name of a well known spot in the writer's own day (8), (*b*) to bring out the correspondence of a prophetic passage with the incident (9 f.). Thus the details of *vv.* 3—7 may be taken as the writer's record of a local tradition, to which he had access, while *vv.* 8—10 represent his own characteristic two-fold comment on the story.

3 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I betrayed [1]innocent blood. But they said, What is that to us? see thou *to it.* 5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. 6 And the chief priests took the pieces of silver, and said, It is not lawful to put them into the [2]treasury, since it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken [3]by Jeremiah the prophet, saying, And [4]they took the thirty pieces of silver, the price of him that was priced, [5]whom *certain* of the children of Israel did price; 10 and [6]they gave them for the potter's field, as the Lord appointed me.

[1] Many ancient authorities read *righteous.*
[2] Gr. *corbanas*, that is, *sacred treasury.* Compare Mark vii. 11.
[3] Or, *through* [4] Or, *I took*
[5] Or, *whom they priced on the part of the sons of Israel*
[6] Some ancient authorities read *I gave.*

3. *saw that he was condemned:* inferred perhaps from the glimpse caught of Jesus led away bound (*v.* 2). His first hope of undoing his

treachery, viz. through Jesus' acquittal and release, was gone. Nothing remained now but a desperate attempt to cancel his bargain.

4. *betrayed innocent blood.* For the latter phrase cf. 1 Sam xix 5, Ps xciv 21. Judas had brought on himself the curse of him 'that taketh reward to slay an innocent person,' Deut xxvii 25.

see thou to it. Cf. the disclaimer of Gallio Acts xviii 15. It is noteworthy that the only words recorded as addressed to Judas all serve to enhance his own responsibility; thus he is stamped the traitor by the 'Thou hast said' of xxvi 25, pressed forward on his fatal course by the 'Friend, do that for which thou art come' of xxvi 50, burdened with the full weight of the guilt by the 'See thou to it' of the present passage.

5. *cast down the pieces of silver.* The words suggest a passionate flinging of the coins on to the Temple floor; yet they may point rather to the placing of them in the proper receptacle for offerings in the court of the women—the treasury of Lk xxi 1.

went away and hanged himself. The words are perhaps intended to recall the fate of Ahithophel, who after his treachery to David 'gat him home, and set his house in order, and hanged himself,' 2 Sam xvii 23. Matth is reticent and brief as to Judas' end: new and more ghastly details tended to gather round the story, see Acts i 18 f. A fragment of Papias may perhaps bear out the account of Lk, as against that of Matth, that Judas' end was not a violent act of suicide but was due to a loathsome disease: see note on Acts i 18 in *Journ. Theol. Stud.*, Jan. 1912.

6. *took the pieces of silver:* perhaps from the treasury, into which the traitor has cast them, and out of regard for the law against bringing 'the reward of iniquity' into the house of the Lord, Deut xxiii 18.

7. *to bury strangers in.* The potter's field would be an unhallowed spot, away from the city 'among plantations and hedges,' cf. 1 Chron iv 23 R.V. marg. Such a spot might well serve for the burial of Gentiles who died in the Holy City.

8. *The field of blood.* It was possibly so called from a misreading of the original 'Hakel Damak' (see Acts i 19) 'Field of sleeping.' The site was known as the Field of blood not only in the writer's day (8 b) but three hundred years later. It was 'on the south side of Mt Zion' (Jerome, *de loc. Hebr.*). The account in Acts i 18 f. agrees with Matth as to the name of the field, but attributes the purchase not to the chief priests but to Judas.

9 f. *Then was fulfilled.* The quotation, assigned to Jeremiah, is in fact from Zechariah xi 13, a passage which has already been in the writer's mind, see xxvi 15 b note. The substitution of the name Jeremiah may be due to the combined associations of Jer xviii 2 the prophet's visit to the potter's house and xxxii 6—9 his purchase of a field. Jerome (Ep. lvii) points out that the quotation follows neither the Hebrew nor Greek text of the passage: the writer or the source from which he derived it has in fact adapted the passage to the details of his story and so impressed upon it a Messianic character.

In the original passage the shepherd (whether the prophet himself or more probably the reigning king of Egypt) is bidden 'cast unto the potter' (i.e. to utterly reject, cf. Lam iv 2) the wretched sum, with which his services had been rewarded by 'them,' i.e. the taxgatherers of Syria who appraised him, see *Intern. Crit. Comm.*, 'Zechariah,' p. 309.

It is indeed probable that the original reading (see R.V. marg.) was not 'unto the potter' but 'into the treasury,' and that by a slight change in the Hebrew word 'the Massoretes purposely obscured the reading from a feeling that the paltry wage which was unworthy of the prophet's acceptance, could not fittingly be cast into the treasury of God' (Hastings, *D. B.* iv p. 25). Matth, familiar with both readings, has adapted the passage to the details of his story. The shepherd is Messiah, the highly-priced one, cf. 1 Pet ii 4, yet bought with a slave's price. The price, placed in 'the treasury' by Judas, is rejected by the chief priests as unfit for sacred use. Hence it is 'cast to the potter' or spent in the purchase for common use of the potter's field.

11—26 *Trial before Pilate.* Mk xv 2—15, Lk xxiii 2—25, Jn xviii 29—xix 16

It was Pilate's task not to try Jesus but to confirm the result of a trial already held. But for this he must first satisfy himself as to the justice of the verdict. The accounts of the four evangelists all agree as to Pilate's assurance of Jesus' innocence, his repeated attempts to secure popular consent to his release, his cowardly shrinking from exercising his 'power to release' (Jn xix 10) on his own responsibility, and his final surrender to popular clamour. Matth follows Mk but for two details added from a special source (19, 24 f.): Lk adds details as to the charge brought against Jesus (xxiii 2), Pilate's repeated declaration of Jesus' innocence (*vv.* 4, 14, 22) and the despatch of the prisoner to Herod Antipas (*vv.* 7—12): the most detailed account is that of the fourth Gospel, which includes two private interviews between Pilate and Jesus (xviii 33 ff., xix 9 ff.), places the scourging and mockery some time before the final handing over to death (xix 1 ff.), and narrates how after the scourging Jesus is twice led forth (xix 4 f., 13 f.) with the marks of his tormentors upon him as a final appeal to the pity or the patriotism of the crowd.

11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused by the chief priests and elders, he answered nothing. 13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

15 Now at [1]the feast the governor was wont to release unto the multitude one prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him up. 19 And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. 20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. 21 But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. 22 Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say, Let him be crucified. 23 And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. 24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent [2]of the blood of this righteous man: see ye *to it*. 25 And all the people answered and said, His blood *be* on us, and on our children. 26 Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.

[1] Or, *a feast*
[2] Some ancient authorities read *of this blood: see ye &c.*

11. *before the governor*. The words (Matth only) resume the narrative broken at *v.* 2: for Pilate's position and character see Introd. p. xl. Jesus had been led (xxvii 2) from the Hall of hewn stones within the Temple area to the Procurator's residence in Jerusalem, to which he had come from Caesarea to maintain order in the capital during the festival. The governor's residence (Praetorium, Jn xviii 28) was probably not the Castle of Antonia (cf. Acts xxi 37) overlooking the Temple, but the palace (called 'the king's palace,' Jos. *B. J.* ii 15, 5) built by Herod the Great on a magnificent scale (Jos. *B. J.* v 4, 4) on the western side of the city. On a raised Pavement (Jn xix 13) in front of the Palace, Pilate like Florus later (Jos. *B. J.* ii 14, 8) 'had his tribunal set' in full public view (cf. *v.* 24).

Art thou the King of the Jews? The personal pronoun is emphatic, and expresses incredulity—'Can one such as *thou* be...' The term

'King of the Jews' was one that a foreigner would use or one speaking from an alien standpoint (cf. xxviii 15, Mk vii 3, Lk vii 3, xxiii 51). The Jews themselves would speak of 'the King of Israel' (cf. *v.* 42, Jn i 49). The question, found in Jn (xviii 33) as well as in the Synoptists, implies that a definite charge had been made. The gap is supplied by Lk xxiii 2 (cf. Jn xviii 29 f.). Jesus is accused (1) of perverting the nation, (2) of forbidding to give tribute to Caesar, (3) of saying that he himself is Christ a king. The charge of blasphemy on which he had been condemned by the Sanhedrin (xxvi 65 f.) is tacitly dropped as one of which Pilate would take no cognisance. On the other hand the charge of Messianic pretensions, threatening the stability of Roman rule, was one which he could not ignore.

Thou sayest: so Mk and Lk. The reply is given at greater length by Jn (xviii 34—38), who thus draws out what is implied in the laconic statement of the Synoptists, viz. that the claim to kingship made covered a very different meaning from that which Pilate assigned to it.

12. *answered nothing.* Pilate is deeply impressed (cf. 'greatly' 14 b, Matth only) by Jesus' complete silence (cf. 'not even to one word' *v.* 14) in the presence of his accusers in contrast with his readiness to reply to himself (*v.* 11, cf. Jn xviii 33—38). This impression and his knowledge of the interested motives of the accusers (*v.* 18) determines him to attempt to secure his release.

15. *at the feast:* lit. *at festival* (see marg.). The words need not imply that the custom was confined to the Passover: but see Jn xviii 39. Apart from the Gospels nothing is known of this custom.

16. *a notable prisoner, called Barabbas:* probably not a Messianic leader of rebellion (cf. Acts iv 36 f.) but the popular hero of a raid for robbery (Jn xviii 40) and murder (Mk xv 7, Lk xxiii 19, cf. Acts iii 14) in the city. He lay in prison probably awaiting execution.

17. *When therefore they were gathered together.* Hitherto the tribunal had been surrounded by the Sanhedrin officials only (cf. *v.* 12). Now the proceedings are interrupted by the first appearance of the multitude (cf. *v.* 15) who 'came up' (Mk) to make their usual demand for the release of a prisoner. The narrative seems to imply that the popular choice had already fallen on Barabbas, and that Pilate, knowing that the feeling of the multitude was not with the chief priests, sought to divert their choice to Jesus.

Barabbas, or Jesus which is called Christ. There is some ground for holding that the original reading stood 'Jesus (the) Barabbas or Jesus (the) called Christ.' The reading is found in the old Syriac version (5th cent., discovered at Mt Sinai 1892) and was known to Origen (circ. A.D. 250) as occurring in MSS. to which he had access. The name Jesus was omitted either from a scribal error or, as Origen supposes, 'that the name of Jesus might not be attached to some unrighteous person.' The name Jesus Bar Abba (son of a Father) was a 'perfectly appropriate name for a Jew living in the first century.'

See Burkitt, *Evang. Mephar.* ii p. 278. The reading if genuine would add point to Pilate's challenge—Which Jesus would they have ?

19. *his wife sent unto him.* The incident, found in Matth only, occurs in the interval between Pilate's challenge (*v.* 17) and the people's answer (21 b). The traditional name of Pilate's wife was Claudia Procula. She is said to have been a proselyte to the Jewish religion and even a convert to Christianity. A dream reinforces forebodings as to Jesus' condemnation already awakened by what she had seen and heard. An interesting parallel to the incident is described in Plutarch's *Cicero.* While the latter was debating the fate of the Catilinarian conspirators, his wife Terentia was sent to him by the Vestal Virgins as the result of an omen observed during sacrificial rites to command him 'boldly to follow his best judgment in the service of his country, because the goddess by the brightness of this flame promised him not only safety but glory in this enterprise.' Cf. also Calpurnia's warning to Caesar, Shakes. *Jul. Caes.* ii. 2, ll. 71—82.

23. *Why, what evil hath he done?* According to Lk xxiii 22 the question is thrice put. Only after three attempts to secure the prisoner's release (cf. Matth *vv.* 21—23, Mk xv 9—14) does Pilate yield to tumultuous clamour (*v.* 24 : cf. Lk xxiii 18, 23) and the desire for public favour (Mk xv 15, cf. Acts xii 3). The interest of the multitude is brought round under the malign influence of their religious leaders (*v.* 20, Mk xv 11) from the release of Barabbas to the death of Jesus.

24. *took water, and washed his hands.* The action was both a public repudiation of responsibility and a thrusting of it (24 b) on the Jews. Cf. Gosp. Pet. i, 'But of the Jews none washed his hands; neither Herod, nor any one of his judges : and since they did not choose to wash them, Pilate arose.'

To wash the hands in repudiation of guilt was a traditional Jewish custom : cf. Deut xxi 6 f., Ps xxvi 6, lxxiii 13 : see also Jos. *Ant.* iv 8, 16 'take water and shall openly declare...that their hands are innocent of this murder.'

of the blood of this righteous man. A variant reading (see marg.) gives *of this blood*; it is possible that the words 'righteous man' have crept into the text from *v.* 19. For the phrase cf. Acts xx 26 'pure from the blood of all men.' See also David's repudiation of the death of Abner, 1 Sam iii 28.

25. *all the people.* The words emphasise the national character of the crime. Cf. 22 b They *all* say : see also xxii, 37 note. The same national responsibility is emphasised in Peter's charge, Acts iii 13 f., 'Whom ye delivered up and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous one, and asked for a murderer to be granted unto you, and killed the Prince of life.'

His blood be on us. The form of the curse is parallelled in the Old Test., cf. 2 Sam xiv 9 'The iniquity be on me and on my father's house,' cf. Jer li 35. The Jews called down on themselves the penalty

sanctioned by their own law. See J. Lightfoot on Matth x 4, 'It is forbidden to deliver an Israelite into the hands of the Gentiles: and whosoever does so deliver an Israelite shall have no part in the world to come.'

26. *Jesus he scourged.* The scourging usually occurred, as Matth and Mk place it, immediately before the crucifixion, cf. Jos. *B. J.* ii 14, 9 'whom he first insulted by scourging and then crucified.' The fourth Gospel places it earlier (Jn xix 1) and represents it as an attempt by Pilate to induce the multitude to be content with the lesser punishment (cf. xix 5, 14 f.). With this view Lk appears to agree, cf. xxiii 16, 22 'chastise him *and release him.*'

27—31 *Mockery of soldiers.* Mk xv 16—20, Jn xix 2 f.

27 Then the soldiers of the governor took Jesus into the [1]palace, and gathered unto him the whole [2]band. 28 And they [3]stripped him, and put on him a scarlet robe. 29 And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! 30 And they spat upon him, and took the reed and smote him on the head. 31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

[1] Gr. *Prætorium.* See Mark xv. 16. [2] Or, *cohort*
[3] Some ancient authorities read *clothed.*

27. *the whole band:* see marg. or *cohort.* The cohort, the tenth part of a legion, would according to the size of the legion consist of from 500 to 600 men commanded by a tribune (Jn xviii 12, Acts xxi 31 marg.). The cohort in question would probably be an auxiliary force raised from the non-Jewish inhabitants of Palestine and perhaps named after the nation from which they had been recruited, cf. Acts x 1 the Italian cohort (see Schürer, *Hist.* Div. I, vol 2, pp. 49 f.). Such a cohort acted as permanent garrison in the Castle Antonia (cf. Acts xxi 31 f.); but perhaps the band here referred to consisted of the troops which had accompanied the Procurator from Caesarea and occupied temporary quarters in his official residence in Jerusalem.

28. *a scarlet robe.* Unlike the 'gorgeous apparel' (Lk xxiii 11) with which Herod had arrayed him, the robe probably consisted of the common soldier's rough paludamentum, which would do duty for the royal purple (cf. Mk xv 17 purple, Jn xix 2 a purple garment). It was a common oriental mark of honour, cf. Dan v 7, 29.

29. *a crown of thorns.* The crown (στέφανος), usually the victor's wreath (cf. 1 Cor ix 25), here probably represents the 'crown royal'

(Esth vi 8) or diadem (cf. Is lxii 3: and see 1 Macc xi 13 'the diadem of Asia, and of Egypt'). The material consisted of twigs from some thorny bush (cf. xiii 7), perhaps the *Zizyphus Spina Christi*, growing near. For the combination of robe and crown see 1 Macc i 9 and Eurip. *Med.* i 984 (Way's translation) 'bedeck her with robe and with gold-wrought crown.'

Hail, King of the Jews: in mock imitation of the imperial act of homage 'Ave, Caesar!' The Gospel of Peter adds further details, 'They set him on a seat of judgment, saying, Judge righteously, O king of Israel!' Plutarch, *Pompey* (Langhorne's trans. vol. iv p. 163), narrates the capture of a Roman citizen by the pirates, who first rendered him mock honour and then thrust him into the sea.

30. *took the reed:* cf. Gosp. Pet. 'others pierced him with a reed, and some scourged him.' The reed had already done service as a sceptre, *v.* 29.

32—56 *The Crucifixion and death.* Mk xv 21—41, Lk xxiii 26—49, Jn xix 17—30

32 And as they came out, they found a man of Cyrene, Simon by name: him they [1]compelled to go *with them,* that he might bear his cross. 33 And when they were come unto a place called Golgotha, that is to say, The place of a skull, 34 they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink. 35 And when they had crucified him, they parted his garments among them, casting lots: 36 and they sat and watched him there. 37 And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 38 Then are there crucified with him two robbers, one on the right hand, and one on the left. 39 And they that passed by railed on him, wagging their heads, 40 and saying, Thou that destroyest the [2]temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. 41 In like manner also the chief priests mocking *him,* with the scribes and elders, said, 42 He saved others; [3]himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. 43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. 44 And the robbers also that were crucified with him cast upon him the same reproach.

[1] Gr. *impressed.* [2] Or, *sanctuary*
[3] Or, *can he not save himself?*

45 Now from the sixth hour there was darkness over all the [1]land until the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, [2]why hast thou forsaken me? 47 And some of them that stood there, when they heard it, said, This man calleth Elijah. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 And the rest said, Let be; let us see whether Elijah cometh to save him.[3] 50 And Jesus cried again with a loud voice, and yielded up his spirit. 51 And behold, the veil of the [4]temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; 52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; 53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. 54 Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was [5]the Son of God. 55 And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him: 56 among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

[1] Or, *earth* [2] Or, *why didst thou forsake me?*
[3] Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.* See John xix. 34.
[4] Or, *sanctuary* [5] Or, *a son of God*

32. *as they came out.* Only one incident, viz. the impressment of Simon, is recorded by Matth and Mk during the progress through and out of the city. Lk adds the presence of the women lamenting him (27—31) and of the two malefactors (32). Simon was a non-Palestinian Jew from Cyrene, where a large Jewish colony lived (cf. Acts ii 10, Jos. *Ant.* xiv 7, 2), and the Jews of which had their own synagogue in Jerusalem (Acts vi 9). He was on his way into the city 'from the country' Mk, when he was impressed (see marg. and cf. v 41 note) into the service of carrying the cross of Jesus, which till then he had according to custom borne himself (Jn xix 17).

33. *a place called Golgotha.* Mk also adds the Greek equivalent of the Aramaic name, cf. Jn xix 17: Lk xxiii 33 has the Greek form only 'the place which is called the skull' (A.V. Calvary, from the Vulg. locum qui vocatur Calvariae). It was outside (cf. Heb xiii 12)

but near (Jn xix 20) the city and probably close to a highway (Matth *v.* 39): but unless this is implied in *v.* 55, 'beholding from afar,' there is no evidence that it was a hill. The origin of the name also is unknown. Early tradition identified it with the scene of Adam's death and burial: so Origen, 'Jesus in the place where death reigned set up his trophy.' Jerome regarded it as so named from the skulls of criminals lying there unburied. In modern times Golgotha has been regarded as a 'skull-shaped hill' and been identified by General Gordon (1883–4) and others with the hill above Jeremiah's Grotto outside the northern Damascus gate of the city: but see *Golgotha and the Holy Sepulchre* (Wilson), pp. 107–118, for reasons against this view. Sanday (*Sacred Sites*, p. 71) regards this conclusion as 'unsupported by even a particle of direct evidence.' The traditional site since A.D. 326 has been on the western side of the ancient city.

34. *wine to drink mingled with gall:* for Mk's (*v.* 23) 'mingled with myrrh.' Both gall and myrrh had the properties of a drug. Matth's change may be due to recollections of Ps lxix 21 'gall for my meat': so too the variant 'vinegar' for wine may come from the same source. The custom is described in *Bab. Sanhed.* 43, 1, quoted by J. Lightfoot *ad loc.*, 'As the criminal went forth to capital punishment they gave him a drink, a grain of frankincense in a cup of wine, that his mind might be clouded: as says Prov xxxi 6 "Give strong drink unto him that is ready to perish, and wine unto the bitter of soul." There is a tradition that kindly women of Jerusalem rendered this service at their own expense.'

when he had tasted it: a detail added by Matth only, perhaps from special knowledge: the refusal to drink, when the contents were recognised, was due, it may be supposed, to the felt need of having his full consciousness for the part, passive and active, yet to be played.

35. *when they had crucified him:* thus all the Gospels, omitting the details, describe the soldiers' act. The cross was probably the crux immissa, of which the upright projected above the transom. The hands were nailed, cf. Jn xx 25; but it is possible, in spite of Lk xxiv 39, that the feet were not nailed but bound with cords. The form of death, reserved by the Romans for slaves and provincials, was one of utmost ignominy. Cf. Phil ii 8, and see Cic. *in Verr.* v 66 'What shall I say of crucifying (a Roman citizen)? No word is fit to describe so shameful a thing.'

parted his garments. They were the usual perquisite of the soldiers in charge: more details are given in Jn xix 23 f. with the addition of the quotation of Ps xxii 18. The garments, probably the cloak, girdle, sandals and turban, were distributed between the four soldiers: while for the Galilaean peasant's seamless tunic they cast lots.

36. *sat and watched him there.* Lk (xxiii 35) refers to the wider circle of spectators. It was the soldiers' duty to guard the crucified against attempts at rescue: cf. Petron. *Sat.* 3 'The parents of one crucified when they saw the guard relaxed at night took him down.'

37. *his accusation written.* The titulus, the name and description

of the criminal (cf. Jn xix 19), was hung round the criminal's neck or carried before him prior to execution: cf. Euseb. *Hist.* v 1 'led round the amphitheatre with a board borne before him on which was written in Latin: This is Attalus the Christian.' In our Lord's case the board was affixed to the upright projecting above the cross beam. The accusation, composed by Pilate himself (Jn xx 19), was written in Greek and Hebrew as well as the official Latin. All the accounts agree in the inclusion of the words 'King of the Jews,' words perhaps deliberately calculated to excite the resentment of the Jewish leaders, cf. Jn xix 21 f.

38. *two robbers.* Like Barabbas (Jn xviii 40), they were not petty thieves but bandits: legendary tradition assigns them the names Dysmes and Gestes and connects them with an incident of the descent into Egypt of the Holy family, in which each plays a representative part. Special emphasis is laid on the arrangement: cf. Jn xix 18 'on either side one, and Jesus in the midst.' Designed perhaps by the Jewish leaders as an act of mockery, it was yet symbolic of the throne of glory (cf. xxv 31) on which the Son of Man would sit to divide the penitent and hardened, cf. Lk xxiii 39 ff.

39. *railed on him.* Matth, following Mk, distinguishes between the mockery of (1) the passers by, *v.* 39; (2) the chief priests, *v.* 41; (3) the robbers, *v.* 44. Lk (xxiii 34) adds that of the soldiers. The language of Matth and Mk is perhaps designed to recall prophetic passages. Cf. Lam ii 15 'all that pass by clap their hands at thee': Ps xxii 7 'they shoot out the lip, they shake the head, saying...'

40. *if thou art the Son of God.* The words (cf. *v.* 43 b) recall the challenge of Caiaphas and the reply (xxvi 63 f.). The temptation 'to save himself' which had assailed him at the outset of his ministry (iv 3) thus recurs at the end: so again (*v.* 42) the temptation recurs (iv 6) of forcing conviction by a signal manifestation of divine power. It was indeed the very fact of Sonship which made it impossible (cf. *v.* 42) for him to yield.

43. *He trusteth on God.* The verse is found in Matth only and perhaps is derived from the recollection of Ps xxii 8, see R.V. marg. 'He trusted on the Lord that he would deliver him: let him deliver him.' The passage of Wisdom ii 13—20 is an interesting commentary on the scene.

45. *from the sixth hour.* The crucifixion had taken place at 'the third hour' (Mk xv 25), i.e. at 9 a.m. The darkness lasted (so also Mk and Lk) from the 6th till the 9th hour, i.e. from mid-day till 3 p.m. On the other hand the fourth Gospel (Jn xix 14) gives 'about the sixth hour' as the time preceding Pilate's final decision. The discrepancy between Jn and the Synoptists is probably not to be explained by the supposition of two methods of reckoning: it is due perhaps rather to a copyist's error in one account or the other, probably in that of Jn: the letter representing 6th taking the place of that representing 3rd. See Wright, *New Test. Problems*, pp. 147 ff.

darkness over all the land. The rendering 'the whole earth,' see

marg. and cf. Lk xxi 35, is here improbable. The phrase has rather the more limited sense of 'all the country,' cf. Gosp. Pet. 'Darkness overspread all Judaea'; it is thus an echo of Ex x 22 'Darkness in all the land of Egypt.' Lk xxiii 44 adds (see marg.) 'the sun failing.' Yet the phenomenon cannot be explained as an eclipse. Possibly it was a smoky haze obscuring the sun brought up from the desert by the sirocco wind; see the description of an earthquake in Jan. 1837 by Thomson, *Land and Book*, ch. xiv. Yet, though probably to be explained by natural causes, the phenomenon was terrifying (cf. *v.* 54, Lk xxiii 48) in the occasion of its occurrence and as the commonly accepted accompaniment of divine judgment, cf. Joel ii 10, 31, Is xiii 10, and especially Amos viii 9 f. 'cause the sun to go down at noon... as the mourning of an only son.'

46. *Jesus cried.* The first and only utterance from the Cross recorded by Matth and Mk, both of whom give the Aramaic, as well as the Greek equivalent, perhaps to explain the mistake real or pretended of the bystanders. The words echo the opening words of Ps xxii 1, the psalm which 'contains the whole passion of Christ,' Tertullian. The Gosp. Pet. has the saying in the curious form, 'My power, my power, thou hast forsaken me,' see xxvi 64 note. The words would seem to voice that extremity of spiritual desolation through which the Messiah must pass in plumbing by the Father's will the lowest depths of human experience.

47. *This man calleth Elijah.* Perhaps said in jest as the words of *v.* 49: yet by one of the bystanders (*v.* 48), probably a soldier, the cry is recognised as one of distress, cf. Jn xix 28 'I thirst'; and ignoring the ridicule of the rest (*v.* 49) he does what he can to relieve it, cf. Jn xix 29. On the other hand Mk (xv 36) seems to regard the act as an additional insult: cf. Gosp. Pet. 'gall to drink with vinegar.' The potion offered and accepted (Jn xix 30) was a sponge dipped in the posca or sour wine of the soldiers and raised to his lips on a reed: cf. Jn xix 29 'hyssop,' with a variant reading 'a spear.'

The reading found at the end of *v.* 49 in 'many ancient authorities' (see marg.) is probably a copyist's interpolation from Jn xix 34.

50. *cried again.* The words recall the loud cry of *v.* 46. For Jn the cry is articulate 'It is finished' xix 30. Matth's phrase 'yielded up,' lit. sent forth, emphasises the voluntary surrender of life, cf. Jn xix 30 'gave up his spirit': ib. x 18 'I lay it down of myself': see Aug. *Tract. in Joh.* xix 30 'who so sleeps when he will, as Jesus died when he pleased?' The same truth is expressed in the last utterance as given by Lk xxiii 34 'I commend my spirit.'

51. *the veil of the temple.* The veil, 'a Babylonian curtain embroidered with blue and fine linen and scarlet and purple,' divided the Holy Place from the Holy of Holies, and was passed once a year only and then by the High Priest alone, cf. Heb ix 7. The Synoptic writers (Matth, Mk 'from the top to the bottom': Lk 'in the midst') emphasise the fact that the rending was not by human hands. Jerome (Ep. cxx 8) says the Gospel of the Hebrews recorded not the rending of the

veil but that 'the vast lintel of the Temple fell in ruin.' Tradition recorded other such occurrences in the Temple. At the time of the destruction of the city, it was said (Jos. *B. J.* vi 5, 3) that 'the eastern gate of the Inner Temple...was seen to open of its own accord about the sixth hour of the night.' The rending of the veil was rightly seen to have a symbolic significance, cf. Heb x 19—22: see Westcott *ad loc.* 'Each Christian in virtue of his fellowship with Christ is now a high priest and is able to come to the very presence of God.'

the earth did quake. An earthquake had occurred in Judaea sixty years before, Jos. *B. J.* xv 5, 2. It was a natural occurrence, yet supernatural in its occasion. The second exodus like the first (cf. Deut iv 34, xxvi 8) was accompanied 'by signs and wonders...and by great terrors.' Tradition recorded similar occurrences at the death of Caesar, cf. Virg. *Georg.* i 475 'Insolitis tremuerunt motibus Alpes.' See Shakes. *Jul. Caes.* act i, sc. iii.

Tradition tended to accumulate the portents which accompanied the Lord's death, cf. Arnobius *ad Gent.* i 53 'All the elements of the universe bewildered by the strange events were thrown into confusion. An earthquake shook the world, the sea was heaved up from its depths, the heaven was shrouded in darkness, the sun's fiery blaze was checked.'

51 ff. *the rocks were rent...* The phenomena recorded by Matth seem to represent a succession, each stage of which suggests and leads on to the next. The rending of the veil (see especially Jerome's statement *v.* 51 note) requires an earthquake for its explanation, cf. xxviii 2. The earthquake is naturally accompanied by terrestrial upheavals 52 a; the opened tombs again point to the resurrection of their occupants 52 b; the latter fact is vouched for by many who claimed to have seen the risen saints in Jerusalem 53, cf. 1 Cor xv 5 f.

Further the legendary element tends to grow with the later stages of the succession; for whatever be the case with 51, 52 a, we are hardly on historical ground in 52 b f. The passage bears obvious traces of apocalyptic colouring. The 'saints' (52), an expression elsewhere unknown in the Gospels, are doubtless pious Israelites of past generations (cf. Heb xi 13, 39 f.), the bodily resurrection of whom (cf. Is xxvii 19) was a recognised feature of the Day of the Lord (cf. Dan xii 2). The insertion of 'after his resurrection,' an unusual word (ἔγερσις) found only here in the New Test., is inconsistent with *v.* 52, and was perhaps made in view of the belief in the priority of the resurrection of Christ (cf. 1 Cor xv 20, 23). We can only then suppose that Matth found this floating tradition in the Jewish Christian circles of his day and, as giving the Lord's death an appropriate apocalyptic setting, thought it worthy of a place in the Gospel.

54. *the centurion.* Tradition assigned to him the name Longinus. His expression of awe was called forth both by the manner of Christ's death (Mk, Lk) and by the phenomena accompanying it (Matth). To a heathen the title would convey little more than the conception of a demi-god or superhuman person, cf. Dan iii 25: yet as spoken by the

centurion (cf. viii 8 f.) the words are an expression of genuine reverence. Lk xxiii 48 adds the impression made on the 'multitudes that came together to this sight.'

55. *many women:* as distinguished from the 'daughters of Jerusalem' (Lk xxiii 28) these were Galilaeans and had attended to our Lord's needs both in Galilee (Lk viii 3) and subsequently. Their faithfulness stands out in contrast with the action of the disciples, cf. xxvi 56. Three of them are singled out for special mention: (1) Mary Magdalene: not previously alluded to by Matth, but well known by that name in primitive Christian circles; she had been liberated from seven devils (Lk viii 2, cf. Mk xvi 9), was one of those who had stood by the cross (Jn xix 25) and was among the first to see the risen Lord Matth xxviii 1, 9. (2) Mary the mother of James and Joses: Mk has 'James the less': she is perhaps to be identified with the 'wife of Clopas' Jn xix 25, see note on x 3. (3) The mother of the sons of Zebedee, mentioned earlier xx 20. Mk gives her name as Salome (xv 40): it is possible that she is the sister of our Lord's mother mentioned in Jn xix 25.

57—61 *The burial.* Mk xv 42—47, Lk xxiii 50—56, Jn xix 38—42

57 And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: 58 this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. 59 And Joseph took the body, and wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. 61 And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

57. *when even was come:* i.e. shortly before sunset. The burial was carried out in haste, because at 6 p.m. the Passover Sabbath began (Mk xv 42, Jn xix 42): yet it is probable that, whether the day were the 'Preparation' or not, the body of a crucified Jew would have been taken down and buried 'before the going down of the sun,' cf. Jos. *B. J.* iv 5, 2. Preparation for the removal of the bodies out of respect for Jewish feeling had already been made, Jn xix 31—34. The action of Joseph probably anticipated and prevented the casting of Jesus' body into a common criminal's grave. See J. Lightfoot, *Hor. Heb.* on Matth xxvii 58.

a rich man. The epithet, added by Matth, may perhaps be intended to recall Is liii 9 'They made his grave...with the rich in his death.' For the Gospel writers Joseph, as a convert from the ruler

class, had a special interest: hence perhaps the varied details given. He came from Arimathaea (57) perhaps 'Ramathaim-zophim of the hill-country of Ephraim' 1 Sam i 1. He possessed a 'garden' (Jn xix 41, cf. Gosp. Pet. 'Joseph's garden') in the neighbourhood of the capital. He was a respected member of the Sanhedrin (Mk xv 43): as such he had dissented, though perhaps not openly, from their action (Lk xxiii 51). A man of high character (Lk xxiii 50) he had belonged to a group of those (cf. Lk ii 25, 38) who were looking for the kingdom, and subsequently became a secret disciple of Jesus (Jn xix 38). The crisis of Jesus' death lends him boldness (Mk xv 43) and draws him out into avowed discipleship. He may well have been a familiar figure in the early Palestinian church.

58. *went to Pilate.* It was a bold action (Mk xv 42) as likely to incur the resentment, if not of the procurator, at any rate of his fellow-members of the Sanhedrin (cf. Jn vii 30 f.). Pilate readily complied and 'granted' (Mk) the body—perhaps without the fee usually paid for the bodies of the crucified. In the Gosp. Pet., in accordance with its tendency to throw the whole responsibility on the Jews, it is Herod (ii) or the Jews (vi) who make the concession to Joseph.

59. *took the body*, i.e. apparently from the soldiers deputed to hand it over (*v.* 58): according to Mk and Lk it is Joseph himself, perhaps with the help of Nicodemus (Jn xix 39) who takes it down. Joseph had already 'bought' (Mk) a fresh linen shroud, and in this the body, after being washed (Gosp. Pet.) is wrapped, spices provided by Nicodemus (Jn xix 39 f.) being placed in the folds of the cloth.

60. *his own new tomb:* hewn out of the rock for himself, cf. Is xxii 16. Such tombs would contain two or more ledges, but in this none had yet been laid. It was perhaps intended (cf. Jn xix 42) only as a temporary resting place for the body of Jesus. In front of the aperture a 'great' stone (cf. Lk Bezan text—'a stone that twenty could scarce roll') was placed (cf. Jn xi 38 f.). For an illustration of what may well have been the general appearance of the entrance to the tomb see frontispiece in Latham's *Risen Master*.

61. *the other Mary:* presumably the mother of James and Joses (cf. *v.* 56). The women continue their watch after Joseph's departure (60 b).

62—66 *Sealing of the sepulchre*

The incident, recorded by Matth only, though corroborated by the Gosp. Pet., is to be taken in close conjunction with that narrated in xxviii 11—15. Both passages represent traditions current in the Palestinian Christian community, which it was desirable to publish with a view to counteracting false rumours prevalent among non-Christian Jews in the writer's own day (xxviii 15, see note on genealogy, birth and infancy of Jesus, pp. 1 f.). Both stories presuppose the fact, accepted by Christians and non-Christians alike, that the tomb was found empty on the third day. It was evidently believed by the

latter (xxviii 15) that the disciples had stolen the body and then publicly ascribed its disappearance to its resurrection. In contradiction of this report the first story shews that special precautions were taken by the Jewish authorities, assisted by the Romans, to prevent any such interference with the tomb. In spite of those precautions the tomb was found empty on the third day; and the second story (xxviii 11—15) records the further measures taken in the face of this fact, viz. the bribery of the soldiers by the Sanhedrin authorities to disguise the fact of which they were aware (xxviii 11) and to ascribe to their own negligence the disappearance of the body.

62 Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, 63 saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. 65 Pilate said unto them, [1]Ye have a guard: go your way, [2]make it *as* sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

[1] Or, *Take a guard* [2] Gr. *make it sure, as ye know.*

62. *the day after the Preparation.* 'Preparation' was the regular name for Friday, the day preceding the Sabbath, Lk xxiii 54, Jn xix 31: hence the phrase is a circumlocution for the Sabbath, perhaps recalling the note of time given in Mk xv 42 'the Preparation, that is, the day before the Sabbath.'

63. *that deceiver:* for the reproach cf. Jn vii 12 'deceiveth the people': according to later Talmudic tradition Jesus was one who 'deceived and led astray Israel.'

After three days I rise again: the present tense expresses assurance. The prediction of Jesus (xvi 21, xvii 23, xx 19) had reached the ears of his enemies and sunk deeper into their minds than into those of his disciples (cf. Lk xviii 34). For them it was a threat rather than a hope, a threat which would be falsified if the tomb could be secured till the third day.

65. *Ye have a guard:* rather the words are a curt command—*Take a guard* marg., i.e. of Roman soldiers (custodia).

66. *sealing the stone:* probably the work of the Jewish authorities: cf. Dan vi 17 'sealed it with his own signet.' Gosp. Pet. has 'with seven seals.' This action combined with the presence of the Roman guard (66 b, cf. Gosp. Pet. 'pitched a tent and kept guard') would be more than an adequate measure to 'make the sepulchre sure.'

XXVIII *Matthew and the Resurrection*

Matth follows the Marcan narrative (xvi 1—8) so far as the original of the latter goes (see note on Matth xxviii 8): hence it would seem probable that the Marcan or Petrine narrative is also the source of *vv.* 9 f., 16—20. The definite promises contained in Mk xiv 28, xvi 7 must, we may suppose, have found their fulfilment in the record of an appearance in Galilee, which may well have corresponded in outline with Matth xxviii 16—20. The source of *vv.* 9 f. is less certain, and it is possible that Matth is here drawing on a non-Marcan tradition. Moreover it is possible that Matth omitted such Marcan material as seemed irrelevant to his purpose. It has, e.g., been suggested (see Allen, p. 303) that Mk recorded a special appearance or appearances to Peter and the eleven (see Mk xvi 7 'and Peter'), in which our Lord repeated the command to go to Galilee, and appointed a mountain as a place of meeting.

On the other hand there are features in the narrative which are unmistakeably Matthaean. Such is the account of the earthquake and of the angel (*vv.* 2 f.), of the impression made on the guards (*v.* 4), and of the bribing of the guards (11—15): so also certain phrases, e.g. *vv.* 5, 10 'Fear not,' *vv.* 9, 17 'worshipped,' *vv.* 2, 9, 20 'behold.'

Matth, as possibly also Mk, records only one appearance in Jerusalem, viz. that to the women, *vv.* 9 f.; and this moreover occupies only a subordinate place in the record. It was preliminary and preparatory to the crowning manifestation to be given in Galilee. Lk on the other hand places all the appearances (xxiv 13 ff., 34, 36 ff.) in or near the capital: so also the fourth Gospel, with the exception of the Galilaean appearance in the appendix of ch. xxi. It is thus evident that for Lk and Jn the preponderating interest lies in events in Jerusalem, for Matth and probably Mk in events in Galilee. It was to Galilee that our Lord pointed the way before his Passion, Matth xxvi 32: a similar announcement and promise were made to the women by the angel, xxviii 7, and repeated by the risen Lord himself, *v.* 10. In Galilee they should see him. In the heated atmosphere of Jerusalem, amid their fears and grief, they were ill prepared (cf. Jn xx 19, Lk xxiv 37) for either the vision or the message of the Risen Lord. In Galilee they would regain their calm and assurance. Their corporate life had been temporarily broken up (cf. xxvi 56) before and by the Master's death. In Galilee the Apostolic college should be re-formed (see Edersheim, *L. and T.* ii 533 f.). Moreover it had been in Galilee on 'the mountain' (v 1) that they had received the Lawgiver's commands. It was fitting that there too they should receive their world-wide commission.

1—10 *Appearance to the women.* Mk xvi 1—8, Lk xxiv 1—10, Jn xx 1 f., 11—18

XXVIII Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the

other Mary to see the sepulchre. 2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow: 4 and for fear of him the watchers did quake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. 6 He is not here; for he is risen, even as he said. Come, see the place [1]where the Lord lay. 7 And go quickly, and tell his disciples, He is risen from the dead; and, lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. 9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. 10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

[1] Many ancient authorities read *where he lay.*

1. *late on the sabbath day, as it began...* Matth somewhat redundantly gives two notes of time, probably seeking to combine Mk xvi 1 'when the sabbath was past' (relating to the purchase of the spices which Matth omits) and xvi 2 'very early on the first day of the week' (relating to the visit to the tomb). It is however improbable, though both alternatives are suggested by the words, either that Matth has actually placed the events of *vv.* 1—10 on Saturday evening or that the two notes of time are inconsistent. It is more likely that the words 'late on the sabbath' correspond to Mk's 'when the sabbath was past' and refer to the time after sunset on Saturday evening, the further phrase being added to define more nearly the actual time intended, viz. towards dawn on the Sunday.

Mary Magdalene: cf. xxvii 56, 61: Mk adds the presence of Salome, Lk of Joanna, wife of Chuza (cf. viii 3). The purpose, according to Matth, is 'to see the sepulchre.' This takes the place of Mk's 'that they might come and anoint him,' because Matth has omitted the purchase of the spices (Mk xvi 1) and because the presence of the guard would be known to prevent access to the tomb. Gosp. Pet. speaks also of their purpose 'to weep and bewail him.'

2. *a great earthquake:* Mk and Lk say the women found the stone rolled away, but give no explanation. The earthquake is Matth's explanation: so in xxvii 51 the earthquake explains the fact of the rending of the veil. But further the earthquake is itself explained as due to an angel ('for'), who apparently used the earthquake as a means

of rolling away the stone. The details may be taken to represent partly the confused impression made on the women and partly the writer's own comment.

an angel of the Lord: for the expression cf. i 20: Mk speaks of 'a young man,' Lk of 'two men': in Mk he is *within* the tomb on the right side, in Matth he is *without*, seated on the stone. The conflicting accounts again reflect the confused impressions left on the women's minds by a startling experience. The appearance of the angel is described in language currently used of heavenly beings: for 'as lightning' see Dan x 6, and for 'raiment white as snow' see Dan vii 9, 2 Macc iii 26, Mk ix 3, Rev i 14.

5. *And the angel answered.* The angel's words include (*a*) a reassurance: *v.* 5 'Fear not ye,' for Mk's 'be not amazed': the pronoun is emphatic: unlike the guard (*v.* 4) they need not be afraid. (*b*) a message, *v.* 6: the proclamation, 'He is risen,' is corroborated by a reminder of Jesus' own words of xvi 21, xvii 9, 23, xxvi 32, and by the sight of the empty tomb and the spot where the Lord's body had lain, probably also of the grave clothes lying by themselves on the rocky ledge (cf. Latham, *Risen Master*, p. 50, and cf. Lk xxiv 12, Jn xx 5, 7). (*c*) a command, *v.* 7: to proclaim the truth to the disciples. The same threefold character belongs to the words of the angel to Joseph (i 20), the reassurance being followed by the message of the Incarnation and the command *v.* 24; so also Rev i 17, the 'Fear not' is followed by the proclamation of the Living one and the command to write: cf. also Dan x 10, 12, 19 'Fear not' followed by the message *vv.* 14, 20 f.

8. *they departed quickly.* At this point, viz. of the hurried departure of the women from the tomb, Mk's account abruptly ends. The original conclusion is lost, and its place is taken by a general summary (*vv.* 9—20) of resurrection appearances added by a later hand. Matth speaks not only of the women's 'fear' prompting them to flight (cf. Mk xvi 8, Gosp. Pet xi, 'The women fled affrighted') but also of the 'joy' with which they 'ran' to bring the disciples word. Evidently they carried out the command, either the women generally (Lk xxiv 8 ff.) or according to another tradition (Mk xvi 10, Jn xx 2) Mary Magdalene alone.

9 f. *behold, Jesus met them.* The appearance to the two women is recorded by Matth only. On the other hand the fourth Gospel relates in circumstantial detail (xx 11—17) an appearance to Mary Magdalene alone. It would seem that two traditions were current as to the events of the morning, in one of which Mary Magdalene acted alone throughout (so Jn, cf. Mk xvi 9 f.) and in the other, the Synoptic tradition, Mary Magdalene was accompanied by two or more companions. It is possible of course that two distinct appearances are recorded; on the other hand the common features of the two narratives would seem to render this improbable. The action of the women in 'taking hold of his feet' *v.* 9, is parallelled by that which is presupposed in the words 'Touch me not,' Jn xx 17. Again in both accounts there is the charge to carry the news to the Lord's 'brethren.' Nor is it antecedently likely that

our Lord would twice have appeared to Mary Magdalene and given the same charge on each occasion. Hence 'it may reasonably be doubted whether the two narratives do not relate to the same incident' (Swete, *Appearances of our Lord after the Passion*, p. 11). The vision of the Risen Lord, as that of the empty tomb, may well have left conflicting impressions on the minds of the witnesses and led to conflicting traditions.

10. *my brethren.* The very title (cf. xii 49 f.) would be an encouragement to those who were only too conscious how little claim they had on their Master's confidence (cf. xxvi 56).

11—15 *Bribing of the soldiers*

This story of malign fear on the part of the Jewish authorities is again placed (cf. xxvii 61 ff.) in marked contrast with the devotion of the women: for the purpose and character of the incident see note on xxvii 62—66. The story is probably founded on fact, but is only one version, and perhaps not the most reliable, of what actually happened. It is improbable, in spite of the assurance of *v.* 14, that the soldiers would openly acknowledge that they had slept at their post; and moreover, if they had done so, how could they have witnessed what they narrate? In the Gosp. Pet. (x) the soldiers go not to the Jewish authorities but to Pilate, who 'commanded the centurion and the soldiers to say nothing': again in the Gosp. of Nicodemus, Annas and Caiaphas report that the disciples bribed the soldiers to allow them to take away the body. Thus the story took various shapes and continued to be propagated up to and long beyond the writer's day among a section of the Jews.

11 Now while they were going, behold, some of the guard
came into the city, and told unto the chief priests all the things
that were come to pass. 12 And when they were assembled
with the elders, and had taken counsel, they gave large money
unto the soldiers, 13 saying, Say ye, His disciples came by night,
and stole him away while we slept. 14 And if this [1]come to
the governor's ears, we will persuade him, and rid you of care.
15 So they took the money, and did as they were taught: and
this saying was spread abroad among the Jews, *and continueth*
until this day.

[1] Or, *come to a hearing before the governor*

12. *large money.* A larger bribe than the paltry sum for which they secured the treachery of Judas (xxvi 15).

14. *we will persuade him.* Such a gross dereliction of duty would lead to a summary trial (see marg. *a hearing*) and perhaps to their

being put to death (cf. Acts xii 19). The required security against the danger is given by the chief priests, confident in the light of past experience of their ability to bribe or browbeat the governor.

15. *among the Jews.* Rather 'among Jews' (no article), i.e. among the non-Christian or anti-Christian section. The story was known to Justin Martyr, circ. A.D. 150, cf. *Dial. Tryph.* § 108, and to Tertullian, circ. A.D. 200, cf. *De Spectac.* XXX.

16—20 *Appearance in Galilee.* Cf. 1 Cor xv 6

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. 17 And when they saw him, they worshipped *him*: but some doubted. 18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you [1]alway, even unto [2]the end of the world.

[1] Gr. *all the days.* [2] Or, *the consummation of the age*

16. *the eleven disciples.* The stated number need not exclude the presence of others, and there are good grounds for identifying this appearance with that recorded in 1 Cor xv 6 'to above five hundred brethren at once.' St Paul lays stress on the number of first-hand witnesses, while Matth's main interest is fixed on the eleven, to whom the great commission is given, *vv.* 18 ff. See Latham, *Risen Master*, pp. 287—294.

into Galilee: thither he had promised as shepherd to 'go before' (cf. Jn x 4) them xxvi 31 f., xxviii 10. The scattered 'sheep should again become one flock by following their Master into Galilee and finding him there.'

unto the mountain: perhaps 'the tract of comparatively speaking level ground, on the top of the limestone scar, which runs by the side of the sea of Galilee.' Such a tract had been the scene of earlier works, v 1 viii 1 preaching, xiv 23 prayer, xv 29 healing.

had appointed them: the first occasion, with the possible exception of Jn xx 26 ff., on which the Risen Lord had 'appointed' a place of meeting. Earlier appearances had been unexpected, cf. *v.* 9, Jn xx 19, Lk xxiv 15 ff. For this, in view of its crowning importance and the great pronouncement that was to accompany it, special preparation had been made. It has been suggested (Latham, *Risen Master*, p. 279) that at the lake-side scene recorded in Jn xxi Peter and John received

instructions to summon the brethren to the trysting place from the different Galilaean villages.

17. *they worshipped him:* more literally 'they prostrated themselves': so also the women *v.* 9. The word is characteristic of Matth, cf. viii 12, ix 18, xx 20. The action is ascribed elsewhere to the disciples only in xiv 33, and then too after 'doubt' (*v.* 31) on the part of one of their number.

some doubted. Probably 'some' not of the eleven, who 'worshipped,' but of the other disciples, who were present (cf. *v.* 16 note). 'In any case it was not the fact of the Resurrection that they doubted but merely whether this was the Risen Christ,' Swete. The nearer approach (18 a) and familiar voice (cf. xiv 27) assure them that it is he.

18 ff. *spake unto them.* The saying has affinities both in style and contents with the great utterance of xi 25—30 (see notes on passage). It has a similar Hebraic majestically rhythmical form: its sentences fall into a single stanza—as follows:

All authority hath been given unto me
in heaven and on earth.
Go therefore, and disciple all the nations,
baptizing them into the name of the Father and of the Son and of the Holy Ghost:
teaching them to observe all things whatsoever I commanded you:
and lo, I am with you all the days
unto the end of the world.

Again the earlier saying, as this, includes a claim of universal authority (cf. xi 27 a): it includes also a command (xi 28 a, 29 a) coupled with an assurance (28 b, 29 b f.). Further the former saying, as this, includes a revelation of the mutual relations of Father and Son and those of man to God (xi 27). Thus both sayings contain elements which link them rather with the later and more developed teaching of the fourth Gospel than with the general outlook and character of Matth.

The charge includes:

(*a*) a great claim 18.
(*b*) a great commission 19, 20 a.
(*c*) a great assurance 20 b.

18. *All authority.* The great claim. The words recall those of Dan vii 13 f., 'one like unto a son of man...there was given unto him dominion, and glory, and a kingdom...his dominion is an everlasting dominion.' Thus on our Lord's lips the words are an assertion of their fulfilment in himself ('unto me') as Son of Man, triumphant over death.

hath been given: the source of the authority claimed: cf. xi 27 'have been delivered unto me of my Father.' The power claimed is not self-assumed, but bestowed and therefore exercised as of right, cf. Rev ii 27 'as I also have received of my Father.'

in heaven and on earth: the extent of the authority claimed: such

authority has been gradually enlarged from that of forgiving sins (ix 6) to that of executing judgment (Jn v 27), determining the bounds of his own life (Jn x 18), controlling all humanity (Jn xvii 2) and now culminates in one which includes dominance over the unseen order. 'It is the unique reward of his unique victory over sin and death that all spiritual powers, no less than those which move the phenomenal world, are put under his feet' (Swete, *Appearances*, p. 71).

19, 20 a. *Go ye therefore:* the great commission. The charge to be given is based ('therefore') on the authority just claimed. The Apostolic ministry was not to be localised and stationary: cf. Jn xv 16 'that ye should go': they must be constant travellers: cf. *Didache*, ch xi, 'Every Apostle...shall stay one day and if need be the next also, but if he stay three he is a false prophet.'

make disciples of all the nations: A.V. teach: for the word cf. xiii 52, Acts xiv 21: more exactly 'disciple all...,' i.e. bring into the school of Christ, cf. xi 29. The phrase 'all the nations' (cf. xxv 32) may be taken as 'not perhaps excluding Israel, but certainly as emphasising the Gentile world as the chief scene of the Church's future work' (Swete, *Appearances*, p. 72 n.).

baptizing them: the process of 'discipling' includes two concomitant and continuous stages (note present participles), (*a*) baptizing, (*b*) teaching.

Baptism had been familiar to the disciples both from their own practice (cf. Jn iv 1 f.) and from that of the Baptist (iii 6). The spiritual truth for which it should stand in the new order had been asserted (iii 11 b, Jn iii 3, 5): but now only is it made 'generally necessary to salvation' (cf. Mk xvi 16). Hitherto 'following' has been the main condition of discipleship (cf. viii 19, 22, ix 9, xvi 24): henceforth it is to be entered on by a definite process of initiation (cf. Latham, *Risen Master*, pp. 284 f.).

into the name of the Father and of the Son and of the Holy Ghost. There is no ground for supposing that the words are a late interpolation for dogmatic reasons into the text of Matth. 'The whole evidence —such I believe must be the verdict of scientific criticism—establishes without a shadow of doubt or uncertainty' their genuineness, see Chase, *Journ. Th. St.* vol. vi, July 1905, pp. 483 ff.

Additional Note. Apart from *a priori* presumption, the argument against the genuineness of the words rests mainly on two grounds: (1) Eusebius, *Hist. Eccl.* iii 5, 2, quotes the words in the shorter form 'Go disciple all the nations in my name': and it is supposed that the MSS. used by him had this form of the saying. It must however be remembered that an exact and full citation was not the writer's object. He 'quotes just the words of Christ which were relevant to his argument,' without necessarily giving the full text.

(2) The earliest baptismal formulae extant are shorter and simpler in form, e.g. in the name of Jesus Christ, Acts ii 38, x 48: into the name of the Lord Jesus, Acts viii 16, xix 5: hence it is urged that the fuller formula reflects a time later than that at which the Gospel

was written. The argument presupposes that the words in question represent a definite baptismal formula—which itself is improbable: see note below. Further, the New Testament reflects the primitive stage, at which a variety of use would be in vogue and no established formula have authoritative sanction. Hence evidence of the use of one form would not exclude the use of others.

The further question however arises whether the words represent a genuine saying of our Lord or are a reflection of the developed belief and practice of the writer's own day. The question raises two points, (*a*) whether the teaching involved in the words is likely to have found expression on our Lord's lips, (*b*) what the bearing of the teaching so given is. With regard to (*a*) it must be remembered that the passage is not an isolated example of Trinitarian teaching in the New Testament: the earlier Apostolic teaching presupposes the doctrine and indeed in more than one instance gives it explicit shape, cf. 1 Cor xii 4—6, 2 Cor xiii 14, Eph iv 4—6, 1 Pet i 2, 1 Jn iii 23 f. Moreover it is presupposed in other utterances ascribed to our Lord (cf. Jn xiv 23, 26, xvii 26) and more especially in the final charge in the form in which it is recorded by Lk (xxiv 44—49). Hence the saying takes its place in a context of passages, which even if in a less formal shape convey the same truth. Further (*b*) the above statement gains additional force in view of the probable bearing of the words in the present passage. For it is far from certain that their intention is to prescribe a definite formula for a definite rite. The R.V. rightly makes the important change 'into' for A.V. 'in,' and current Greek, both of the papyri and inscriptions, furnishes examples of the phrase 'into the name of' being used in civil dealings as equivalent to 'into the possession of,' i.e. so as to become the property of. Thus the command which the disciples received was to 'immerse' the nations 'into the possession of Father, Son and Holy Ghost'—bring them 'into vital union with,' a 'mystical relation' to, the Godhead. Thus the whole phrase would seem not so much to prescribe an ordinance as to state the spiritual end for which the rite stands; it attributes to Christian baptism 'a significance which did not belong to earlier rites,' cf. Tit iii 5. Its words do not lay down a literal rule but are 'spirit and are life' (Jn vi 63), a 'parable of a great spiritual reality.'

It would seem then that we are 'justified in the belief that Matth records the command of Christ substantially in the form in which he uttered it.' This is not however to say that tradition has not in any degree modified the original words. There is indeed a persistent tradition of a final charge given by our Lord after his Resurrection as the charter of the Apostolic body, cf. Mk xvi 15—18, Lk xxiv 45—49, Jn xx 21—23, Acts i 7 f. These passages, while agreeing in general character, vary largely in form, and may well represent in summary shape varying lines of tradition as to the authoritative teaching of the post-Resurrection days. It is then only to be expected that Matth and perhaps his Marcan source has also set his special seal upon the whole saying.

20. *teaching them.* Side by side with Baptism and the sacramental life was to be the work of teaching. Its burden should be the commandments of Christ, the outcome and test of discipleship being obedience to them (Jn xv 10, 14). These commandments, however, brought to the disciples' remembrance by the Holy Spirit (Jn xiv 26) and interpreted in their bearings on human life from age to age, would include not only rules of Christian conduct but would cover the whole field of revealed truth, both of belief and practice, cf. 1 Jn iii 23.

lo, I am with you alway. The great assurance, viz. of the continued presence of Christ. The promise of the Messianic name 'Immanuel...God with us' (i 23) is fulfilled. The Gospel closes with a characteristically Matthaean phrase, see on xiii 39, xxiv 3. Yet the sentence as a whole involves a new and enlarged perspective when compared with the outlook characteristic of the Gospel as a whole. The 'consummation of the age' has now receded into the distant future instead of being a subject of expectation within the limits of the generation then living, cf. x 23, xvi 28, xxiv 29, 33 f.: and moreover the promise of our Lord's continual but unseen presence is given prominence side by side with the expectation of his visible return, cf. xxiv 30 f. That unseen presence had indeed already been hinted at (cf. xviii 20). Now however it is given prominence as the supreme assurance, in the strength of which the future is to be faced: and the saying serves to link the first Gospel with that more advanced teaching on the Comforter given in the fourth, cf. Jn xiv 16 ff., 23, 26, xvi 13 ff.

INDEX

Those authors are included from whom quotation is made in the book; those to whom only reference is made are not included.

Abel 225
Abomination of Desolation 233
Abraham 14
Almsgiving 53, 54
'Ancient Alphabets' 113
Andrew 25, 96
Angels 21, 145, 146, 181, 235, 241; appearance of 8, 281
Antiochus Epiphanes xxxix
Antipater xl
Anxiety 62
Apostles, call of the Twelve 95, 96; charge to the 97 ff.
Archelaus xli, 11
Arnobius 275
Asceticism 47
S. Augustine 274

Baptism 11, 14, 15, 16, 285
Barabbas 267
Barnabas, Epistle of 66
Bartholomew 96
Beatitudes 36—40
Beelzebub 105, 125
Bethany 247
Bethlehem 9
Bethphage 200
Bethsaida 75, 114, 115; 152
Betrothal 7
'Blood of the Covenant' 252

Cæsarea Philippi 164
Capernaum 23, 74, 79, 82, 83, 115
Censoriousness 64
Centurion 74, 275
Chase, Bp 285
Chazzan 103
Chorazin 114
Christ, as proper name 7; the Son of God 260
Chrysostom 17, 112
Coats 99
Coins 99, 106, 194, 212
Covetousness 61
Crucifixion, Day of 244, 273
Cyprian, Bp 142

'Daily bread' 56
David 121, 217
'Day of judgment,' 'that day' 69, 100
'Day of the Lord' 253
Denunciations 220
Didache (Teaching of the Apostles) 35, 36, 60, 65, 66, 99, 108, 128
Didrachma (tax) 178
Divorce 47, 48, 187
Doxology 58

Ecclesia 166
Ecclesiasticus 50, 117
Egypt, Flight into 10
Elijah 113, 142, 173, 174, 274
Enoch, Book of 69, 242
2 Esdras 225
Essenes xliv
Eternal punishment 242
Eucharist, Institution of 250 ff.
Eusebius (of Cæsarea) xxlv, 273, 275, 285
'Evil eye' 62, 194
Exorcism 127
Ezekiel, Book of 226

Fasting 59, 60, 89
'Father's Kingdom' 144
Fool 45
Forgiveness 57, 184

Gadara 79
Galilee 23; sea of 25; appearances in 283
Gehenna 46
Gemara 156
Genealogy, its sources and purpose 1, 2; note on 7

Gennesaret 155
Gentile Courts 103
Gethsemane 255
Golgotha 271
'Good works' 42
Gospel of Nicodemus 282
Gospel of Peter 274, 277, 282

Hades 166
Haggadah 156
Hagiographa 121
Halakha 156
Hammurabi, Code of 50
Hasmonæan rule xl
Herod, the Great xl, xli; Antipas xli, 74, 148, 265; Philip xlii, 164; Agrippa xl
Herodians xliv, 212
Herodias 149
High Priesthood xxxix, xl, xlv
Hosanna 201
Hyrcanus, John xl

Immanuel 8
Impressment ('compel') 50

James, son of Zebedee 26, 96, 172; son of Alphæus 97; brother of our Lord 147
Jericho 197
Jerusalem, analysis of final events and sayings in (Chs. xxi—xxv) 198; Messiah's entry into 199; lament over 225
Jewish history (post-exilic), summary of xxxiv—xli
John, the Baptist 12, 13, 17, 85—87, 109 ff., 148, 174; the son of Zebedee 26, 96, 172
Jonah 129, 163
Joseph, husband of Mary 7; brother of our Lord 147
Josephus 10, 11, 21, 167, 226, 232
'Jot and tittle' 43
Judæo-Christians, position of ix, x; traditions of 177
Judas Iscariot 97
Judas, our Lord's brother 147
Justin Martyr 14, 283

Keys, power of 167
'King of the Jews' 267, 270
'Kingdom of God' 127
Kingdom of Heaven, the phrase xii, xiii; its eschatological bearing xiii; its non-eschatological sense xiii; Matthew's special emphasis concerning xiv; its imminence xiv; its parables xvi, xvii; its teaching xvii; its outlook xviii; vindication of xviii; its ideal 56; reign of 106; mysteries of 140; discipline of 168

Last things, discourse on 227—242
Life 107
Light 41
Lightfoot, Bp 9
Lilies 63
Logia 24; Oxyrhynchus L. 89, 183
Lord, Lord 68, 239
Lord's Prayer, relation to Sermon on the Mount 58; originality and Matthæan form 58, 59

Maccabees xl
Machærus 110
Magadan 162
Magi 9
Mammon 62
Marcan narrative xx, xxi
Maries, the 276
Matthew, his literary position xix; his use of Mark xx—xxii; his 'Q' sections xxiii; his use of minor sources xxv; his method of construction xxv, xxvi; his sevenfold and threefold arrangements xxvii; analysis of the Gospel xxvii—xxx; his use of the O. T. xxxi, xxxii; his jealousy for our Lord's authority xxxvi, 71; his assumption of his readers' knowledge of the background xxxviii ff.; his view of miracles 70; his call 83
Messiah, three lines of anticipation of xi, xii; ecclesia of xv, xvii, 166; Parousia of x, xii, xiv—xvi; conception of in Apocalyptic literature xxxv; discourse on the Parousia 227 ff.; as Suffering Servant 244
Midrash, the 15
Miracles, notes on, woman with the issue of blood and the daughter of Jairus 91; two blind men in Galilee 92; dumb lunatic 93; feeding of the Five Thousand 150; walking on the sea 154; the Four Thousand 161; epileptic boy 176; two blind men of Jericho 157
Mishna 156
Moses 173; M. seat 219; legend of 63

Nazarene 11
Nineveh 130
Noah 235

Oaths 48, 223

Old Testament, use of by S. Matthew and by our Lord xxxiii; comment upon quotations from 8, 9, 10, 11, 14, 20, 21, 24, 51, 76, 85, 124, 140, 201, 203, 208, 273
Origen 272
Our Lord, His use of the O. T. xxxiii; His attitude to the Law and to the Temple xxxvii, 71, 177; His attitude to the Gentiles 73; the outward conditions of His ministry xxxix ff.; His timeless relation to the Father xii, 117; His Person and mission 3; His Baptism 16, 17; His Temptations 18, 19; His relatives 131, 147; trial before Caiaphas 258; mockeries of 261; trial before Pilate 265; Crucifixion and Death 271 ff.; last charge to the Apostles 284
Ovens 63
Oxyrhynchus Logia 89, 183

Palestine, Roman ascendancy in xl; Herodian rule in xli; economic condition of xlviii; vernacular of xlviii; Apostolic work in 101; Christian community in 179
Papias 24
Parables, notes on, the Bridegroom 86; the garment 87, 88; new wine 87, 88; the unclean spirit 130; of the Kingdom 132 ff.; the unmerciful servant 184; the labourers in the vineyard 192; the two sons 206; the wicked husbandmen 207; marriage feast 210; ten virgins 239; talents 240; Purpose of 133; Parables and the Church 134
Passion, predictions of 169, 176, 195
Pearls 65, 145
Pella 234
Perea 185, 234
Perfection 52
Pharisees xlii, 84, 86, 156, 158, 162, 163, 216, 219
Philo 158, 192
Phylacteries 219
Plato 261
Plutarch 270
'Preparation,' the 278
Prophet 108, 112, 113, 224; false 67, 68
Proselyte 222
Proverbs, Book of 256
Proverbial sayings 65, 105, 147, 191
'Psalms of Solomon' xxxv, 61
Publican 51, 83, 84

'Q' document, its contribution to 'S. Matthew' xxii ff., 23; its origin, character, and contents 24; a Section (chap. xi.) 109
Queen of Sheba 130
Questions, Day of 212—218

Rabbi 220
Raca 45
Rachel 10, 11
Ransom 197
Regeneration 192
Retaliation, Law of 49, 50
Rich young ruler 189
Righteousness 8, 44, 53, 63, 108
Ruskin 171

Sabbath, breaking of 119
Sacrifice, for the world-ruler 51
Sadducees xlii, xliii, 162, 163
Salome, daughter of Herodias 149; mother of James and John 196
Salt 41
Samaritans 98
Sanday, Dr 113
Sanhedrin xlvi, 103
Satan 21, 127, 144
Savage, Dr 63
'Sayings of the Fathers' 39, 62, 155, 166, 181, 183, 194
Scribes xlii, 70, 77, 82, 224
Sepulchre, sealing of 277
Sermon on the Mount, theme, conditions of application, literary form and setting, circumstances, analysis, and authenticity 28—32; comparison with S. Luke's record 33, 34; recognition in early Church 35
Signs (from heaven) 162
Simon, Peter 25, 75, 96, 154, 163, 166, 172, 184, 191, 255, 259, 262; the Cananæan 97; the brother of our Lord 147; the leper 247; of Cyrene 271
Sodom and Gomorrah 100
Son of David xi, 92, 197, 201, 217
Son of God xii, 20, 165, 260, 273, 275
Son of Man 105, 122, 127, 195, 235, 241; coming of 170
'Sons' of the Bridechamber 86; of the Kingdom, of the Evil One, 144; of Hell 223
Star in the East 9
Stumblingblock, and 'cause to stumble' 111, 144, 147, 178, 181, 253
Suetonius 233
'Suffering Servant' 244
Swete, Dr 282, 285
Swine 65; destruction of 80, 81
Synagogue xlvii, 27, 90, 103
Syria 27

Tabor, Mt 172
Talmud 56, 65; Babylonian 184
Temple xxxvii, xlvi, xlvii, 21, 122, 177; cleansing of 202; veil of 274
Temptation, our Lord's, circumstances and order of the three 19; the first 20; the second and third 21; in the Lord's Prayer 57, 58
Thaddæus 97
Thomas 96
Tithes 223
Title of the Gospel 1
Titulus (on the Cross) 272, 273
Tobit 53
Tradition of the Elders 155
Transfiguration 171
'Twelve legions' 257
Tyre and Sidon 115, 159

Vergil (Eclogues) 9
Virgin Birth 2, 3
Voice from Heaven 17, 173

Wallet 99
Washing of hands 268
Westcott, Bp 108, 113
Wisdom 113
Witnesses 259

Zachariah 225
Zealots xliv, 97
Zebedee 20

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